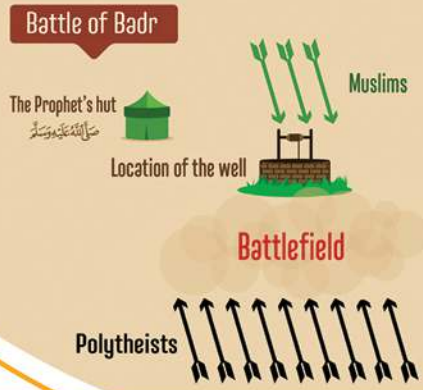
1 LEVEL

Seerah

The Prophet's Biography



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Seerah

The Prophet's Biography

Level 1

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بسم الله الرحمن الرحيم

Preface

Praise be to Allah, Lord of the worlds, and blessings and peace be upon the noblest of the Prophets and Messengers, our Prophet Muhammad, and upon all his family and Companions. To proceed:

Islamic knowledge is one of the most important necessities that the Muslim needs in his life; the entire ummah, in its efforts to rebuild Islamic civilization, is in need of it. Hence the religious texts point out the importance of Islamic knowledge and its bearers. Allah عَزَّوَجَلَّ says: *{Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise}* [Aal Imran 3:18]. Ash-Shawkani رَحِمَهُ ٱللَّهُ said: What is meant by those of knowledge here is the scholars of the Quran and Sunnah. And Allah عَزَّوَجَلَّ says: *{and say, "My Lord, increase me in knowledge"}* [Ta-Ha 20:114].

In the hadith it says: **«Whoever follows a path seeking knowledge thereby, Allah will make easy for him a path to Paradise.»** Narrated by Muslim.

This series of textbooks comes to serve the community, with the aim of conveying Islamic knowledge by various methods and making it readily available to those who seek it. We hope that it will be another source of knowledge for academic programs and that it will be a support and help to those who want to acquire more Islamic knowledge and education, in an effort to achieve the main goal, which is to spread and instill sound Islamic knowledge on a sound academic foundation and in accordance with correct beliefs, based on the Book of Allah and the Sunnah of His Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, in a modern and easily-understood style. We ask Allah عَزَّوَجَلَّ to grant us all beneficial knowledge, enable us to do righteous deeds, guide us and help us to be sincere in our efforts.

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The Zad
Academy Series

Seerah
The Prophet's Biography
Level 1

1

The Importance of the Seerah

In this unit we will study

- The importance of the Seerah
- Warning about some books of seerah

The importance of the Seerah:

The importance of studying the Seerah may be summed up in several points, including the following:

1

The Seerah of the Prophet ﷺ is the standard by which deeds are to be measured: whatever is in accordance with his guidance and practice is acceptable, and is in accordance with Islamic teachings; whatever is not in accordance with his guidance and practice is to be rejected.

2

It gives people a vivid image of a good example to follow, and the most sublime example for humanity, namely the Prophet ﷺ. Hence Allah instructed us to take him as an example to follow, as He عَزَّوَجَلَّ says: *{There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often}* [Al-Ahzab 33:21].

3

Studying the Prophet's biography helps us to understand the Book of Allah عَزَّوَجَلَّ and act upon it, because his character was the Quran and his entire life was based on following the Quran and acting upon it.

4

Studying the Prophet's Seerah increases our love for the Prophet ﷺ, by learning about some of the great aspects of his life and character. The Prophet ﷺ said: **«No one of you truly believes until I am dearer to him than his father, his son and all the people.»** Agreed upon.

5

The characteristics (shama'il) and biography (seerah) of the Prophet ﷺ highlight the best path to be followed by the Muslim who is seeking goodness and an honourable life in this world and the Hereafter.

6

Studying the Prophet's Seerah enables us to find out about that great generation, the generation of the Sahabah رضي الله عنهم, their striving alongside the Messenger of Allah ﷺ and their service to his message. It helps us to learn about their willingness to offer their lives, their children and their wealth as a sacrifice for him, and how keen they were to emulate him in every word and deed, to obey his commands and heed his prohibitions. Thus they became an example for others to follow.

7

Studying the Prophet's Seerah helps us to understand all aspects of religion, starting with creed (aqeedah), worship and fiqh, because his life was an application of religious teachings in their entirety.

Warning about some books:

There follows a brief list of some books from which some people seek to learn the biography of the Prophet ﷺ, despite what they contain of danger and serious errors. They include the following:

Books of literature and collections of poetry, such as Al-Aghani by Abu'l-Faraj al-Asbahani.

Al-Aqd Al-Fareed by Ibn Abd Rabbihi al-Andalusi.

These books contain reports and details about the Prophet ﷺ and his Companions رضي الله عنهم that are false, in addition to fabrications and distortions of history.

These books should not be a source for learning about history or biography, especially anything having to do with the Prophet ﷺ, the history of Islam and stories of the Sahabah رضي الله عنهم.

Activities

1. **Write a brief essay about the importance of the Prophet's biography (Seerah).**

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2. **You have come across some books that one should be aware of with regard to the Seerah; mention two of them.**

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2

Prophet Muhammad

صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ

In this unit we will study

- His lineage ﷺ
- His birth ﷺ
- His wetnurses ﷺ
- His upbringing ﷺ
- The miracle of the opening of his chest ﷺ

His lineage ﷺ :

His full name is Muhammad ibn Abdillah ibn Abd al-Muttalib ibn Hashim ibn Abd Manaf ibn Qusay ibn Kilab ibn Murrah ibn Ka'b ibn Lu'ay ibn Ghalib ibn Fihr ibn Malik ibn an-Nadr ibn Kinanah ibn Khuzaymah ibn Mudrikah ibn Ilyas ibn Mudar ibn Nizar ibn Ma'add ibn Adnan. Narrated by al-Bukhari.

Adnan was descended from Ismail ibn Ibrahim عليهما السلام.

Thus the Messenger of Allah ﷺ was the best, descended from the best.

Benefit

It was narrated that Wathilah ibn al-Asqa رضي الله عنه said: The Messenger of Allah ﷺ said: **«Indeed Allah chose Kinanah from among the descendants of Ismail, and He chose Quraysh from among Kinanah, and He chose from among Quraysh Banu Hashim, and He chose me from among Banu Hashim.»**

Narrated by Muslim.

His father was Abdullah ibn Abd al-Muttalib, who was the most handsome young man of Quraysh.

His mother was Aminah bint Wahb; her father was the most prominent of Banu Zuhrah in honour and status.

His grand-father was Abd al-Muttalib ibn Hashim, who was a leader of the tribe of Quraysh. He was a man of noble characteristics, and was famous for digging the well of Zamzam.

His birth ﷺ

The Prophet ﷺ was born on Monday 12th Rabee al-Awwal; it was also said that he was born on the ninth, or the eighth, and there are other views. That was in the Year of the Elephant. The story of the army of the elephant is well-known and is mentioned in the Noble Quran. That was when Abrahah, the king of Yemen, wanted to destroy the Kaaba, so he led a great army, who had an elephant with them. But Allah foiled their scheme and protected the Kaaba, when the Messenger of Allah ﷺ was still a foetus in his mother's womb. When she gave birth to him, she saw a light come out of her that illuminated the castles of Busra in Syria.

His father Abdullah died before he was born, according to the most correct view. When he was born, he was under the care of his grandfather Abd al-Muttalib, who took care of him and his mother.

Benefit Celebrating the Mawlid or Prophet's birthday on 12th Rabee al-Awwal or any other date is something for which there is no basis in the Islamic texts. None of the Companions of Muhammad ﷺ did that, and neither did any of the best three generations, and none of the leading scholars of Islam approved of that.

His wetnurses ﷺ

Thuwaybah the slave woman of Abu Lahab

Halimah bint Abi Dhu'ayb

The first woman to breast-feed him was **Thuwaybah the slave woman of Abu Lahab**. She had breast-fed Hamza ibn Abd al-Muttalib رضي الله عنه before him.

Halimah as-Sa'diyah: some women of Banu Sa'd ibn Bakr came, looking for children to breast-feed. The blessed infant ﷺ was the lot of Halimah bint Abu Dhu'ayb as-Sa'diyah, whose husband's name was Abu Kabshah. Many blessings were granted to that family who breast-fed him.

He stayed among them for more than four years.

The biographers state that she also breast-fed **Hamza ibn Abd al-Muttalib** رضي الله عنه; thus he and the Messenger of Allah ﷺ were both breast-fed by the same two women.

His upbringing ﷺ

The Prophet ﷺ grew up as an orphan:

- His father died before he was born.
- It was said that it happened when his mother was two months pregnant, or seven months.
- His mother died when he was four years old or, it was said, when he was six years old.
- His grandfather Abd al-Muttalib became his guardian, but when he was eight years old, his grandfather died, so his paternal uncle Abu Talib became his guardian.

The opening of his chest ﷺ

This miracle happened to the Prophet ﷺ twice:

The first time:

was in the desert of Banu Sa'd, when he was with his wetnurse Halimah, and he was four years old.

The second time:

was on the night of the Isra (Night Journey), as was narrated by al-Bukhari and Muslim.

Muslim narrated in his Sahih from Anas ibn Malik رضي الله عنه that Jibreel came to the Messenger of Allah ﷺ when he was playing with other children. He took hold of him and lay him down on the ground, then he opened his chest and took out his heart, then he removed a clot of blood from it and said: "This is the Shaytan's share of you." Then he washed it from a golden bowl filled with Zamzam water, then he closed up the heart and put it back in its place. The children came rushing to his mother – meaning his wetnurse – and said: "Muhammad has been killed!" They went to him and found that his colour had turned pale. Anas said: "I used to see the marks of that stitching on his chest."

His return to his mother ﷺ

After that incident, Halimah feared for him, so she took him back to his mother, and he ﷺ stayed with his mother until he reached the age of six years.

Aminah set out to visit the maternal uncles of the Prophet ﷺ from Banu Adiy ibn an-Najjar. She set out from Makkah to travel that difficult journey, taking her orphan son Muhammad ﷺ with her. She stayed there for a month, then set out on the return journey.

His mother's death

Whilst she was on her way back, she fell ill at the beginning of the journey, then her illness got worse, then she died in al-Abwa, between Makkah and Madinah.

With his compassionate grandfather

Abd al-Muttalib brought him back to Makkah. He was very compassionate towards him and loved him more than his own children, so he kept him close to him and even preferred him over his own sons.

His grandfather's death

The grandfather of the Prophet ﷺ died in Makkah when he was eight years old. Before he died, his grandfather instructed Abu Talib, the paternal uncle of the Prophet ﷺ, to take care of his grandson. The Prophet ﷺ remained with him for a long time, and he supported him, protected him and cared for him.

The meeting with Baheera the monk

Baheera the monk

When the Messenger of Allah ﷺ reached the age of twelve years, Abu Talib took him with him on a trade journey to Syria. When they reached Busra, there was a monk in the city who was known as Baheera. When the caravan halted, he came out to them, and he had never come out to them before that. He started walking among them, passing them one by one, until he came and took the hand of the Messenger of Allah ﷺ and said:

"This is the leader of the worlds, this is the Messenger of the Lord of the Worlds. Allah will send this one as a mercy to the worlds."

Abu Talib and the elders of Quraysh said to him: "How do you know that?" He said: "When you emerged from the high ground, there was no stone and no tree that did not fall down in prostration, and they only prostrate to a Prophet. I know him by the seal of prophethood below his shoulder blades, like an apple. We find mention of him in our books." Then he honoured them with hospitality, and he asked Abu Talib to take him back and not take him further into Syria, for fear that the Romans and Jews might harm him. So his uncle sent him back to Makkah with some of his slaves.

The alliance of the virtuous (hilf al-fudul)

The alliance of the virtuous (hilf al-fudul) was formed in Dhu'l-Qadah, one of the sacred months, when some of the clans of Quraysh – Banu Hashim, Banu'l-Muttalib, Asad ibn Abd al-Uzza, Zuhrah ibn Kilab and Taym ibn Murrah – met in the house of Abdullah ibn Jad'an at-Taymi, because of his age and prominent position, and agreed and pledged that they would not find anyone who had been wronged among the people of Makkah or anyone else, but they would stand with him and would oppose the one who had wronged him until he restored his rights. The Messenger of Allah ﷺ was present when this alliance was formed.

Benefit

It was reported by al-Bayhaqi – and classed as sahih by Al-Albani – from Talha ibn Abdillah ibn Awf that the Messenger of Allah ﷺ said: **«I was present in the house of Abdullah ibn Jad'an when an alliance was formed, instead of which I would not like to have red camels, and if I were to be invited to such an alliance in [the time of] Islam, I would respond.»**

Allah عَزَّوَجَلَّ protected him ﷺ from childhood and until his mission began

The Prophet ﷺ was raised with the noblest and most sublime of characteristics. Allah عَزَّوَجَلَّ protected him from anything that was contrary to noble character. Therefore he never drank alcohol or ate anything that had been slaughtered on stone altars [for the idols]. He never attended any idolatrous festival or celebration; rather from early childhood he had an aversion to those things that were falsely worshipped, to the extent that nothing was more hateful to him than them, and he could not even bear to hear anyone swear an oath by al-Lat and al-Uzza.

It was narrated that Jabir ibn Abdillah رضي الله عنهما said: When the Kaaba was rebuilt, the Prophet ﷺ and al-Abbas went to help move the stones. Al-Abbas said to the Prophet ﷺ: Put your izar (lower garment or waist wrapper) on your shoulders; it will protect you from the stones. He fell to the ground and his eyes rolled up, then when he came round, he said: **«My izar, my izar!»** Then he put his izar on and tied it firmly. Narrated by al-Bukhari and Muslim. According to another report narrated by both of them: **He fell unconscious. And he ﷺ was never seen in a state of undress after that**.

Activities

1. **How was the Prophet ﷺ from the best lineage of the Arabs? Explain that.**

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2. **What do you think about what the people have introduced of celebrating the Prophet's birthday (Mawlid)? What is the Islamic view concerning that?**

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3. **Speak about the miracle of the opening of the Prophet's chest; mention what has been narrated concerning that.**

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4. **What do you know about the alliance of the virtuous (hilf al-fudul)?**

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3

His wives and children

صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ

In this unit we will study

- The Prophet's ﷺ marriage to Khadijah رضي الله عنها
- The wives of the Prophet ﷺ
- His ﷺ children

The Prophet's marriage to Khadijah رَضِيَ اللَّهُ عَنْهَا

The first of the wives of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

When the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ reached the age of twenty-five, he went out as a trader to Syria, trading with the wealth of Khadijah رَضِيَ اللَّهُ عَنْهَا. Quraysh were a mercantile people. So when she heard about the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his truthful speech, great honesty and noble character, she sent for him and requested him to take her trade goods to Syria as a trader, and she would give him the best payment that she ever gave to any other trader; he was to travel with a slave of hers called Maysarah. The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ accepted this offer.

When he returned to Makkah, Khadijah saw the returns on her trade goods which were indicative of his honesty and blessing, such as she had never seen before. Her slave Maysarah told her what he had seen of him صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his noble characteristics and attitude. Leaders and prominent figures were very keen to marry her, but she refused them. Then she spoke to her friend Nafeesah bint Munabbih of what she had in mind, so Nafeesah went to him and suggested to him that he should marry Khadijah, and he agreed to that. At that time, she was the best of the women of her people in terms of lineage, wealth and wisdom.

She was the first woman whom the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ married, and he did not marry any other woman until she died.

Khadijah رَضِيَ اللَّهُ عَنْهَا:

- The first woman whom the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ married.
- He did not marry any other woman during her lifetime.
- She bore him all of his children except Ibrahim. She gave birth to al-Qasim and Abdullah, and four daughters: Zaynab, Umm Kulthum, Fatima and Ruqayah.
- Ibrahim was borne by **Mariyah al-Qibtiyah** رَضِيَ اللَّهُ عَنْهَا, who was given to him by Muqawqis of Egypt.

His ﷺ wives after Khadijah رضي الله عنها

- Sawdah bint Zam'ah رضي الله عنها
- Aisha bint Abi Bakr as-Siddeeq رضي الله عنها
- Hafsah bint Umar رضي الله عنها
- Zaynab bint Khuzaymah رضي الله عنها
- Umm Salamah Hind bint Abi Umayyah al-Makhzumiyah رضي الله عنها
- Umm Habibah Ramlah bint Abi Sufyan رضي الله عنها
- Juwayriyah bint al-Harith her name was Barrah but the Messenger of Allah ﷺ renamed her Juwayriyah
- Maymunah bint al-Harith al-Hilaliyah رضي الله عنها
- Safiyah bint Huyay ibn Akhtab رضي الله عنها
- Zaynab bint Jahsh رضي الله عنها

His children ﷺ

1 al-Qasim

From him he took his kunyah [Abu'l-Qasim]. He was born before prophethood, and died at the age of two years.

2 Abdullah

He was also called at-Tayyib (good) and at-Tahir (pure), because he was born after prophethood.

3 Ibrahim

He was born in Madinah, in 8 AH. He was the last of the Prophet's children.

4 Zaynab رضي الله عنها

The oldest of the Prophet's daughters.

5 Ruqayah رضي الله عنها

6 Umm Kulthum رضي الله عنها

7 Fatima رضي الله عنها

They all died during the lifetime of the Messenger of Allah ﷺ except Fatima رضي الله عنها, who died after him ﷺ.

Activities

1. How did the Prophet ﷺ marry Khadijah رضي الله عنها, and who were the children whom he had from her?

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2. Who was the dearest of the Prophet's wives to him? Quote evidence for that.

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3. What evidence can you give for the high status of Aisha رضي الله عنها in the eyes of the Messenger of Allah ﷺ?

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4. How do you respond to those who cast aspersions on Aisha رضي الله عنها?

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4

The Prophet's mission begins

صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ

In this unit we will study

- The division of the Prophet's mission into the Makkan period and the Madinan period
- His mission ﷺ
- The stages of his call ﷺ
- The trials and tribulations that the Prophet ﷺ and the Sahabah رضي الله عنهم went through
- The Hijrah

The Makkan period

1. His mission begins
2. Jibreel and the revelation
3. The prescription of prayer
4. The first and second migrations of Muslims to Ethiopia
5. The disbelievers' unjust boycott and the ravine of Abu Talib
6. The Year of Sorrow – the tenth year of prophethood
7. The Isra and Miraj (Prophet's night journey and ascent to heaven)
8. The first and second pledges of al-Aqabah
9. Dar an-Nadwah and the conspiracy to kill the Prophet ﷺ
10. The Hijrah (migration) of the Prophet ﷺ

The Makkan period

The life of the Messenger of Allah ﷺ, after Allah honoured him with prophethood and the message, is divided into two periods, namely:

The Makkan period, which lasted for thirteen years

The Madinan period, which lasted for ten years

Each of these two periods included a number of stages, each stage of which had its own unique characteristics that distinguish it from the other.

Before we speak about the Makkan period and the beginning of the Prophet's mission, we will give some examples of how Allah عَزَّوَجَلَّ protected His Messenger ﷺ and cared for him before his mission began:

1. He protected him as a child, when He chose him to be from the most honourable lineage and noblest of people, and He caused him to be born from a legitimate marriage, not from an illegitimate relationship.

2. His grandfather Abd al-Muttalib – who was the leader of Quraysh – became his guardian when he was a child, until he reached the age of eight, when his grandfather died. Then he moved to the care of his paternal uncle Abu Talib – who was the leader of Quraysh – and that provided a great deal of protection and strength for him.

3. Allah protected him as a young man, as noted above, from falling into what many young men fall into of misconduct and shameful deeds. He ﷺ was famous among his people as a young man for his truthfulness and honesty.

4. Allah kept his heart pure, so he never worshipped any god except Allah عَزَّوَجَلَّ. He never prostrated to any idol or touched any statue for blessing, and he never swore by anything other than Allah. This is in addition to his extreme hatred for the gods of his people (al-Lat, al-Uzza and others).

5. Allah prepared him and protected him from the evil suggestions and promptings of the Shaytan, and kept his heart sound. That was manifested in the incident of the opening of his chest.

The beginning of his mission in the Cave of Hira

When the Prophet ﷺ approached the age of forty, seclusion was made dear to him. He would take saweeq [a gruel made with barley flour] and water and go to the cave of Hira, approximately two miles from Makkah. He would stay there for the month of Ramadan, spending his time in worship and reflecting on what he saw around him of the signs of the universe and what lay beyond it. He was not at ease with the beliefs of his people, but he had no clear path to follow and no defined way with which he could be at ease and content.

His choice of seclusion was inspired by Allah as preparation for the momentous matter that awaited him, so that he would prepare himself to carry that great responsibility. This was three years before he was appointed as a Messenger.

Jibreel and the revelation

When he reached the age of forty, Allah عَزَّوَجَلَّ sent him to the worlds as a bringer of glad tidings and a warner. Jibreel came to him with the revelation from the Lord of the worlds in the Cave of Hira, saying "Read [or recite]!" The Prophet ﷺ said: **«I am not a reader.»** He ﷺ said: **«He embraced me and squeezed me until I could no longer bear it, then he released me and said: 'Read!' I said: 'I am not a reader.' The third time, he said to me:** *{Recite in the name of your Lord who created. Created man from a clinging substance. Recite, and your Lord is the most Generous. Who taught by the pen. Taught man that which he knew not.}* [al-Alaq 96:1-5].**»** Narrated by al-Bukhari and Muslim.

Jibreel stays away with the revelation for a while

There is a story about that which was narrated in Sahih al-Bukhari: When Jibreel was slow in coming down with the revelation at the beginning of his mission, the Messenger of Allah ﷺ waited, but the revelation ceased for a while. The Prophet ﷺ – according to what we have heard – was so sad that he went several times to the tops of the mountains, but every time he reached the top of a mountain in order to throw himself down from it, Jibreel appeared to him and said: **"O Muhammad, indeed you are the Messenger of Allah."** So he would calm down and feel reassured, and go back. Then when the cessation of revelation went on for a long time, the same thing would happen again. When he reached the top of the mountain, Jibreel would appear to him and say the same thing.

The correct view regarding this report is that it is not something that was narrated by al-Bukhari, rather it is one of the narrations of az-Zuhri that he narrated without giving a source, and its isnad is not complete. Therefore it is not valid to attribute it to the Prophet ﷺ.

Jibreel brings down revelation again

Ibn Hajar said: That – meaning the cessation of revelation – was to let the fear that the Prophet ﷺ felt disperse, and so that he would long for the revelation to return. When that happened, and he began watching for the coming of revelation, Allah honoured him with revelation once more. The Prophet ﷺ said: **«I stayed in Hira for a month, then when my stay ended, I came down. When I reached the bottom of the wadi, my name was called. I looked to my right and did not see anything; I looked to my left and did not see anything; I looked ahead of me and did not see anything; I looked behind me and did not see anything. Then I raised my head and saw something. I saw the angel who had come to me in Hira, sitting on a chair between heaven and earth. I was so alarmed that I fell to the ground. Then I went to Khadijah رضي الله عنها and said: 'Cover me, cover me!' So they covered me and poured cold water on me. Then the words were revealed:** *{O you who covers himself [with a garment]. Arise and warn. And your Lord glorify. And your clothing purify. And uncleanliness avoid.}* [al-Muddaththir 74:1-5].**»**

That was before prayer was enjoined. Then the revelation started to come regularly, time after time. Narrated by al-Bukhari and Muslim.

Benefit

These verses marked the beginning of his mission, and referred to two types of responsibilities:

The first type:

He ﷺ was instructed to convey and warn, in the words *{Arise and warn}*.

The second type:

He ﷺ was instructed to comply with the commands of Allah عَزَّوَجَلَّ himself; that is seen in the rest of the verses, such as *{And your Lord glorify}* and *{And your clothing purify}*.

Activities

1. **Write a brief essay about the Makkan period.**

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2. **Which verses are regarded as the beginning of the Prophet's mission? What is the most important thing they mention?**

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Types of revelation (wahy)

The revelation is divided into six categories:

1. True dreams; they were regarded as the beginning of revelation for him.

2. The angel would appear to the Prophet ﷺ in the form of a man, and speak to him so that he would understand what he said to him. In this case, the Sahabah رضي الله عنهم sometimes saw him too.

3. What the angel would cast into his heart without him seeing him, as the Prophet ﷺ said: **«The Holy Spirit (Jibreel) inspired in my heart that no soul will die until it has received its provision in full, so fear Allah and be moderate in seeking provision (rizq), and do not let the slow coming of provision make you hasten to seek it by disobeying Allah, for that which is with Allah can only be attained by obeying Him.»** Narrated by al-Bayhaqi; classed as sahih by al-Albani.

4. It used to come to him like the ringing of a bell – which is a sound made when iron is struck – and this was the hardest for him; his forehead would drip with sweat on a very cold day, and his mount would sink to the ground if he was riding it.

5. He would see the angel in the original form in which he was created, and he would convey to him what Allah wanted to reveal to him. This happened twice, as Allah mentions in Surat an-Najm.

6. What Allah revealed to him when he was above the heavens on the night of the Miraj, enjoining the prayers and other things.

The stages of the call (da'wah)

1. The first stage: calling people to Allah in secret
2. The second stage: calling people openly
3. The third stage: calling people to Islam beyond Makkah

The first stage: calling people to Allah in secret

After the verses from Surat al-Muddaththir that are quoted above were revealed, the Messenger of Allah ﷺ began to call people to Allah سُبْحَانَهُ وَتَعَالَى. Although his people were rough and had no religion except the worship of idols, and no proof for that except the fact that they found their fathers doing that, and they had no manners except pride and haughtiness, and they had no way to solve problems except by the sword. Yet despite all that they were in a position of religious leadership in the Arabian Peninsula; they resided in the main religious centre of the land and were custodians of the city and the religion. Because of all these factors, wisdom dictated that the call to Islam should begin in secret, lest the Messenger shock the people of Makkah with something that would make them angry.

It was natural for the Messenger ﷺ to present Islam to the closest of people to him, namely his family members and his friends. So he called them to Islam, and among these people those who never had any doubt about his prophethood responded to him. They are known in Islamic history as the first Muslims, foremost among whom were:

- The wife of the Prophet ﷺ, the Mother of the Believers, Khadijah bint Khuwaylid.
- His dear friend Abu Bakr as-Siddeeq.
- His freed slave Zayd ibn Harithah.
- His cousin Ali ibn Abi Talib رضي الله عنه.

After examining the issue and reading different sources, it becomes clear that the number of those who were described as being the first to become Muslim is one hundred and thirty men and women. It is not known that all of them became Muslim before Islam was preached openly, or if some of them delayed becoming Muslim until Islam was preached openly.

The prescription of prayer

One of the first rulings to be revealed was the command to pray. This is an act of worship that was enjoined upon the believers, and it is not known that they had any other acts of worship or commands and prohibitions except those that had to do with prayer. Rather at that time the revelation was explaining to them various aspects of Tawhid and encouraging them to purify their souls and urging them to adopt noble characteristics, and so on.

The call continued to be limited to a few individuals for a while, and the Prophet ﷺ did not preach openly, but Quraysh still became aware of the matter, and the people of Makkah began to hear about Islam and to talk about it.

The second stage: calling people openly

Preaching openly began with the revelation of the verse: *{And warn, [O Muhammad], your closest kindred}* [ash-Shu'ara 26:214]. This verse appears in the context of the story of Musa عَلَيْهِ السَّلَامُ, at the beginning of his prophethood until he migrated with the Children of Israel, and the story of how they were saved from Pharaoh and his people, and the people of Pharaoh drowned with him.

It is as if these details are mentioned in this context with the command to the Messenger ﷺ to openly call people to Allah, so that he and his Companions would have before them an example [in the story of Musa] of what they were going to face of rejection and persecution when they began to call openly, and so that they would be aware of what they were going to face from the outset.

On Mount Safa

The Prophet ﷺ climbed Mount Safa and called out: **«Be on your guard!»**

Then he began to call the clans of Quraysh, calling each clan by name: **«O Banu Fihr, O Banu Adiy O Banu So-and so, O Banu So-and-so, O Banu Abd Manaf, O Banu Abd al-Muttalib.»**

When they heard that, they said: "Who is this that is calling out?" They said: "Muhammad." The people rushed to him, and even those who could not go out would send someone to see what was going on.

When they had gathered, he said: **«What do you think, if I tell you that there is a cavalry in the valley at the bottom of this mountain coming to raid you – would you believe me?»**

They said: "Yes; we have never known you to tell a lie and we have never known you to be anything but honest."

He said: **«I am a warner to you ahead of a severe punishment. The likeness of me and you is that of a man who sees the enemy, so he leaves his family [meaning that he goes to a high place to watch out for an enemy lest they attack his family] then he fears that they will reach them before he can come to warn them, so he begins to cry out: 'Be on your guard!'»**

Then he called them to the truth, and warned them of the punishment of Allah, speaking in specific and general terms, saying:

«O Quraysh, ransom yourselves from Allah and save yourselves from the Fire, for I have no power to harm you or benefit you; I cannot avail you anything before Allah.

O Banu Ka'b ibn Lu'ay, save yourselves from the Fire, for I have no power to harm you or benefit you.

O Banu Murrah ibn Ka'b, save yourselves from the Fire.

O Banu Qusay, save yourselves from the Fire, for I have no power to harm you or benefit you.

O Banu Abd Manaf, save yourselves from the Fire, for I have no power to harm you or benefit you; I cannot avail you anything before Allah.

O Banu Abd Shams, save yourselves from the Fire.

O Banu Hashim, save yourselves from the Fire.

O Banu Abd al-Muttalib, save yourselves from the Fire, for I have no power to harm you or benefit you; I cannot avail you anything before Allah. Ask me for whatever you want of my wealth; I cannot help you before Allah.

O Abbas ibn Abd al-Muttalib, I cannot avail you anything before Allah.

O Safiyah bint Abd al-Muttalib, paternal aunt of the Messenger of Allah, I cannot avail you anything before Allah.

O Fatima bint Muhammad Rasoolillah, ask me for whatever you want of my wealth. Save yourself from the Fire, for I have no power to harm you or benefit you; I cannot avail you anything before Allah. But you have ties of kinship that I will uphold as much as is appropriate.»

Narrated by Ahmad, at-Tirmidhi and an-Nasai; the original report was narrated by Muslim.

When he had finished giving this warning, the people dispersed and there is no report of any reaction from them, except that Abu Lahab reacted badly to what the Prophet ﷺ had said, and he said: "May you perish for the rest of the day! Was it for this that you called us together?" Then the verse was revealed: *{May the hands of Abu Lahab perish, and may he perish}* [al-Masad 111:1].

This prophetic call continued to reverberate throughout Makkah until Allah revealed the words: *{Then declare what you are commanded and turn away from the polytheists}* [al-Hijr 15:94].

So the Messenger of Allah ﷺ began to call people openly to Islam in the gatherings and meeting places of the polytheists, reciting the Book of Allah to them and telling them what the previous Messengers had said to their people: *{O my people, worship Allah; you have no deity other than Him}* [al-A'raf 7:59]. He began to worship Allah عَزَّوَجَلَّ where they could see him, so he would pray in the courtyard of the Kaaba by day, in front of everyone.

The attitude of the polytheists towards the Messenger of Allah ﷺ:

The polytheists' persecution of the Prophet ﷺ and his Companions began to intensify after he began to call people to Islam openly. One of the forms that this persecution took was narrated by al-Bukhari and Muslim from Ibn Mas'ud رَضِيَ اللَّهُ عَنْهُ who said: "Whilst the Prophet ﷺ was praying at the House, and Abu Jahl and his friends were sitting there, they said to one another: 'Which of you will bring the placenta of the she-camel slaughtered by Banu So-and-so and put it on Muhammad's back when he prostrates?' The most wretched of the people went and brought it, then he waited until the Prophet ﷺ prostrated, then he placed it on his back, between his shoulders. I was looking on but I could not do anything. If I had been in a strong position [I could have removed it]. They started laughing, leaning against one another, and the Prophet ﷺ remained prostrating, not lifting his head, until Fatima came and removed it from his back. Then he raised his head and said: **«O Allah, punish Quraysh»** three times."

Then the Messenger of Allah ﷺ took two wise steps which had a far-reaching impact on the call of Islam:

The first step:

He chose Dar al-Arqam, the house of al-Arqam ibn Abi'l-Arqam al-Makhzumi, as a centre for the call, where the Muslims could gather in secret, so that he could recite the verses of Allah to them and the Muslims could do their acts of worship and other activities.

The second step:

The first and second migrations of the Muslims to Ethiopia.

The first migration

When the persecution of the Muslims in Makkah grew severe, the Messenger of Allah ﷺ said to them: **«In the land of Ethiopia there is a king in whose realm no one is mistreated. Go to his land until Allah grants you relief and a way out from the situation you are in.»**

So some of the Muslims left and stayed in Ethiopia, where the Negus honoured them and granted them safety. The first of the Muslims to migrate there were Uthman ibn Affan and his wife, Ruqayah the daughter of the Messenger of Allah ﷺ; they were followed by a number of the senior Sahabah.

The first migration occurred five years after the Messenger's mission began. The number of those who migrated was eleven men and four women.

The second migration

The number of those who migrated in the second migration was eighty-two men and twelve women, and their children. The reason for that was that the first migrants heard that Quraysh had become Muslim, so some of them – including Uthman ibn Affan and his wife – returned, but they found that Quraysh had not become Muslim, and they found the Muslims suffering a great deal. So they migrated again, accompanied by this large number.

Quraysh sent Amr ibn al-As and Abdullah ibn Abi Rabeeah after them, bearing gifts for the Negus so that he would send the Muslims back to them, but it was to no avail. The Negus had become Muslim and refused to hand them over; rather he granted the Muslims safety in his land and let them practise their religion freely, and he sent the envoys of Quraysh back empty-handed.

Hamza and Umar ibn al-Khattab رضي الله عنهما become Muslim

In this harsh atmosphere, two great men entered Islam who were held in high esteem by the men of Quraysh. They were Hamza ibn Abd al-Muttalib and Umar ibn al-Khattab رضي الله عنهما.

At this point Quraysh began to negotiate with the Messenger of Allah ﷺ.

An unjust covenant and the ravine of Abu Talib

The polytheists became increasingly concerned, so they met and made a covenant to boycott Banu Hashim and Banu'l-Muttalib, pledging that they would not intermarry with them, trade with them, sit with them, mix with them, enter their houses or speak to them until they handed over the Messenger of Allah ﷺ to be killed. They wrote a document regarding that pledge.

This document was written and hung inside the Kaaba, and the Muslims were detained in the ravine of Abu Talib. The siege intensified and their food supply stopped.

The polytheists did not leave any food or trade goods that entered Makkah but they hastened to buy them, until the Muslims became very exhausted and were so hungry that they resorted to eating leaves and leather.

The situation was so bad that the sound of their women and children crying with hunger could be heard from the ravine.

Cancellation of the boycott

This situation continued for three years, then in Muharram of the tenth year of prophethood, the boycott was cancelled and the siege was lifted. That was because Quraysh were divided: some of them approved of the boycott and others disliked it. Those who disliked it strove to have it cancelled, and it was cancelled.

The Year of Sorrow

People commonly use the phrase "The Year of Sorrow" to refer to the year in which Khadijah رضي الله عنها and Abu Talib died, but it is not proven that the Prophet صلى الله عليه وسلم or any of his Companions or any of the Tabieen referred to that year by this name.

The tenth year of prophethood

The death of Abu Talib, the paternal uncle of the Prophet صلى الله عليه وسلم

Abu Talib fell sick and soon died. His death occurred in Rajab of the tenth year of prophethood, six months after the Muslims came out of the ravine.

It was also said that he died in Ramadan, three days before Khadijah رضي الله عنها died.

The death of Khadijah رضي الله عنها

Two months – or three days, according to the other opinion – after the death of Abu Talib, the Mother of the Believers Khadijah رضي الله عنها died. At that time the Messenger of Allah صلى الله عليه وسلم was fifty years old.

Activities

1. Mention briefly the types of revelation; which is the greatest of them?

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2. Write a brief essay about the first stage of the call to Islam.

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3. What was the attitude of the polytheists at the beginning of the call to Islam?

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4. Speak about the two migrations; what was the greatest event that occurred during them?

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5. What do you know about the ravine of Abu Talib, and how was the boycott cancelled?

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The third stage: calling people to Islam beyond Makkah

The journey to Taif (Shawwal of the tenth year of prophethood)

In Shawwal of the tenth year of prophethood, the Prophet ﷺ set out on foot for Taif, which is approximately sixty miles from Makkah, accompanied by his freed slave Zayd ibn Harithah رضي الله عنه.

He ﷺ began by addressing the leaders of the people. He spoke to them about Islam and called them to Allah, but they rejected him harshly and said to him: "Get out of our city!" But they did not stop there; rather they set loose their fools and slaves who followed him, insulting him, shouting at him and throwing stones at him. His feet were injured and flowed with blood, and the Prophet ﷺ was so distressed and exhausted that he fainted and fell to the ground. When he came to, he saw Jibreel standing before him, telling him of what the angel of the mountains had said: "If you wish, O Muhammad, I will bring together the two mountains of Makkah to crush them." But the Prophet's response was to pardon them, as he said: **«I hope that Allah will bring forth from their loins people who will worship Allah Alone, not associating anything with Him.»** Agreed upon.

Presenting Islam to the tribes and individuals

In Dhu'l-Qadah of the same year, the Messenger of Allah ﷺ returned to Makkah and continued to present Islam to the tribes and individuals. Because of the approach of the Hajj season, people were coming to Makkah to perform Hajj. So the Messenger of Allah ﷺ took this opportunity to approach them tribe by tribe, presenting Islam to them and calling them to the faith, as he had done since the fourth year of prophethood. But in this tenth year, he began to ask them to grant him refuge, support him and protect him so that he could continue to convey the message with which Allah had sent him.

Six men from Madinah

The people of Yathrib were very fortunate in that they had heard from their allies among the Jews of Madinah, whenever they had some dispute with them, that a Prophet was due to appear at that time, "and we will follow him and kill you with him as Aad and Iram were killed."

When the Messenger of Allah ﷺ met them he said to them: **«Who are you?»** They said: "A group of al-Khazraj." He said: **«The allies of the Jews?»** They said: "Yes." He said: **«Why don't you sit down so that I can talk to you?»** They said: "Yes." So they sat down with him, and he explained to them the message of Islam, called them to Allah عَزَّوَجَلَّ, and recited Quran to them. They said to one another: "By Allah, O people, you know that he is indeed the Prophet whom the Jews threatened you with; do not let them follow him before you do." So they hastened to respond to his call and became Muslim. When these men returned to Madinah, they took the message of Islam with them, and there was no house among the houses of the Ansar but mention was made of the Messenger of Allah ﷺ in it.

The Prophet's marriage to Aisha رَضِيَ اللَّهُ عَنْهَا

In Shawwal of the eleventh year of prophethood, the Messenger of Allah ﷺ married Aisha as-Siddeeqah رَضِيَ اللَّهُ عَنْهَا; and he consummated [the marriage] in Madinah in Shawwal of the first year of the Hijrah.

The Isra and Miraj (Prophet's night journey and ascent to heaven)

Ibn al-Qayyim رَحِمَهُ اللَّهُ said: The Messenger of Allah ﷺ was taken by night physically from al-Masjid al-Haram to Bayt al-Maqdis, riding on al-Buraq, accompanied by Jibreel عَلَيْهِ السَّلَامُ. He dismounted there and led the Prophets in prayer, and he tied al-Buraq to the ring in the gate of the mosque. Then he was taken up on that same night from Bayt al-Maqdis to heaven, then he was taken up to the Almighty عَزَّوَجَلَّ and He revealed to His slave what He revealed, and enjoined upon him fifty prayers. He asked Him to reduce the number of prayers, after Musa عَلَيْهِ السَّلَامُ advised him to request that reduction, until He made it five, then a caller called out: "I have decided what the obligation should be and have reduced the burden for My slaves."

The first pledge of al-Aqabah

We noted above that six people from Yathrib became Muslim during the Hajj season, and they promised the Messenger of Allah ﷺ that they would convey his message to their people.

As a result of that, in the following year, during the Hajj season of the twelfth year of prophethood, twelve men came, among whom were five of the six who had met the Messenger of Allah ﷺ the previous year – the sixth man who was not present was Jabir ibn Abdillah – plus seven other men.

Al-Bukhari and Muslim narrated from Ubadah ibn as-Samit رضي الله عنه that the Messenger of Allah ﷺ said: **«Come, swear allegiance to me, undertaking not to associate anything with Allah, not to steal, not to commit fornication, not to kill your children, not to commit sins, and not to disobey me in anything that is right and proper. Whoever among you fulfils that pledge, his reward will be incumbent upon Allah. Whoever commits any of those sins and is punished for it in this world, it will be an expiation for him; whoever commits any of those sins and Allah conceals it, then it is for Allah to decide: if He wills He will punish him and if He wills He will pardon him.»** And they swore allegiance to him on that basis.

Musab ibn Umayr رضي الله عنه
The first envoy in Islam

After the oath of allegiance had been sworn and the Hajj season ended, the Prophet ﷺ sent with those men who had sworn allegiance the first envoy to Yathrib, to teach the Muslims there about their religion and to spread Islam among those who were still polytheists.

For this mission he chose a young man who had been one of the first to become Muslim, namely Musab ibn Umayr رضي الله عنه.

Musab ibn Umayr رضي الله عنه stayed with As'ad ibn Zurarah and began to preach Islam to the people of Yathrib with great energy and enthusiasm. Musab was known as al-Muqri (the reciter of Quran). He remained in the house of As'ad ibn Zurarah, calling the people to Islam, until there was not one of the houses of the Ansar in which there were no Muslim men and women.

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The second pledge of al-Aqabah

During the Hajj season of the thirteenth year of prophethood, seventy-odd Muslims from Yathrib came to perform the rituals of Hajj. They came with the polytheist pilgrims of their people. These Muslims asked one another, when they were still in Yathrib or on the road: "For how long will we leave the Messenger of Allah ﷺ going around and being chased out in the mountains of Makkah, living in fear?" When they came to Makkah, they communicated with the Prophet ﷺ and both parties agreed to meet on the middle day of the days of tashreeq in the ravine at al-Aqabah, where the first Jamrah is in Mina. They planned to meet in complete secrecy in the dead of night.

The terms of the pledge

Jabir رضي الله عنه said: We said: "O Messenger of Allah, on what basis should we swear allegiance to you?" He said: **«That you will hear and obey both when you have energy and when you feel lethargic; that you will spend** [in Allah's cause] **at times of hardship and times of ease; that you will enjoin what is right and forbid what is wrong; that you will call people to Allah, not fearing the blame of any critic; and that you will support me when I come to you and protect me from that from which you protect yourselves, your wives and your children – and in return, Paradise will be yours.»**

In Dar an-Nadwah

When the polytheists saw that the Companions of the Messenger of Allah ﷺ had prepared themselves and set out, taking with them their children and their wealth, going to join al-Aws and al-Khazraj, they became very depressed and sad, and experienced anxiety and worry to an unprecedented degree, for a serious danger had begun to take shape before their eyes and formed a threat to their idolatrous ways and their economy. When they came to Dar an-Nadwah, as previously agreed, Iblees appeared to them in the form of a respectable elder. He stood at the door, and they said: "Who is this elder?" He said: "An elder from the people of Najd who heard about your meeting and the reason for it, and has come to listen to what you say, and perhaps he will not spare you any good advice or counsel." They said: "Come in," so he came in and joined them.

Conspiracy to kill the Prophet ﷺ

The plan of Abu Jahl

In the meeting in Dar an-Nadwah, they agreed on an unjust decision to kill the Prophet ﷺ, as suggested by Abu Jahl. Abu Jahl said: By Allah, I have a suggestion and I do not think that any of you has suggested it yet.

They said: What is it, O Abu'l-Hakam? He said: I think that we should take from each clan a young man of good lineage and give each one of them a sharp sword, then they should go to him and strike him as one man, thus killing him. Then we will be rid of him, and if they do that, the liability for his killing will be shared by all the clans, and Banu Abd Manaf will not be able to fight all of their people. The Najdi elder said: What this man has said is a good idea; there is nothing better than that.

The Prophet's ﷺ Hijrah in the fourteenth year of prophethood

The Prophet ﷺ went to Abu Bakr رضي الله عنه at midday to draw up the plan for the Hijrah with him. Aisha رضي الله عنها said: "Whilst we were sitting in the house of Abu Bakr in the middle of the day, someone said to Abu Bakr: 'Here is the Messenger of Allah ﷺ, covering his face, at a time when he does not usually come to us.' Abu Bakr رضي الله عنه said: 'May my father and mother be sacrificed for him. He has only come at this time for a reason.' The Messenger of Allah ﷺ came and asked for permission to enter, and permission was given to him, so he came in. The Prophet ﷺ said to Abu Bakr: **«Send out the people who are with you.»** Abu Bakr said: 'They are your family, may my father be sacrificed for you, O Messenger of Allah.' He said: **«I have been given permission to leave.»**

Abu Bakr said: 'May I accompany you, may my father be sacrificed for you, O Messenger of Allah?'

The Messenger of Allah ﷺ said, **«Yes.»** When they drew up a plan for the migration, the Prophet ﷺ went back to his house to wait for nightfall.

As for the disbelievers of Quraysh, they spent their day preparing to carry out the plan that they had drawn up in Dar an-Nadwah. It was the habit of the Messenger of Allah ﷺ to pray at the beginning of the night, after Isha prayer, then to go out after half the night had passed to al-Masjid al-Haram, to pray qiyam al-layl there. But on that night he instructed Ali رضي الله عنه to lie down in his bed and cover himself with his green Hadrami cloak, and he told him that no harm would come to him."

The Messenger ﷺ leaves his house

Quraysh failed utterly in their plan, despite having executed it in a very careful and cautious manner. For the Messenger of Allah ﷺ left the house and slipped through their ranks. He picked up a handful of dust from al-Bat-ha and started to drop it on their heads, and Allah took away their sight, so that they did not see him, as he was reciting the words, *{And We have put before them a barrier and behind them a barrier and covered them, so they do not see}* [Ya-Seen 36:9]. There was no man among them but the Prophet ﷺ put some dust on his head. Then the Prophet ﷺ went to the house of Abu Bakr, and the two of them left through a small door in Abu Bakr's house during the night, and went to the cave of Thawr, in the direction of Yemen.

Because the Prophet ﷺ knew that Quraysh would put a great deal of effort into looking for him, and the route where they would look for him first would be the main road leading north to Madinah, he took a road in the opposite direction, which was the road south of Makkah that headed towards Yemen. He travelled this road for approximately five miles, until he reached the mountain known as Jabal Thawr, which is a high mountain with rugged terrain; it is difficult to climb and has many rocks. The Prophet's feet became very sore, so Abu Bakr carried him until he reached the mountain, then he began climbing with him until he brought him to the cave at the top of the mountain, which is known to history as the Cave of Thawr.

They hid in the cave for three nights, the night before Friday, the night before Saturday and the night before Sunday. Abdullah ibn Abi Bakr spent each night with them.

As for Quraysh, they became hysterical when they realized that the Messenger of Allah ﷺ had escaped, the morning after their plan was supposed to be carried out. The first thing they did was to beat Ali رضي الله عنه; they dragged him to the Kaaba and detained him for a while, hoping that he would give them some information about the Prophet ﷺ and Abu Bakr.

Quraysh decided to use all available means to capture the Prophet ﷺ and Abu Bakr رضي الله عنه. They put all routes out of Makkah under strict surveillance. They also decided to offer a large reward, one hundred camels, for each of the two men to whoever brought them back to Quraysh, dead or alive, no matter who the one who brought them was.

On the road to Madinah

Then the Messenger of Allah ﷺ and Abu Bakr رضي الله عنه got on their mounts, and Aamir ibn Fuhayrah set out with them, and they took with them a guide, Abdullah ibn Urayqit. They set out along the coastal road.

Entry to Madinah

Urwah ibn az-Zubayr رحمه الله said: "The Muslims in Madinah heard that the Messenger of Allah ﷺ had left Makkah. They would go out every morning to the Harrah [a place at the entrance to Madinah] to watch out for him, until the heat of midday forced them to go back. One day, they went back to their houses after having waited for a long time. A Jewish man climbed to the top of one of their fortresses, looking for something, and he spotted the Messenger of Allah ﷺ. That Jewish man could not help but shout out at the top of his voice: 'O Arabs, here is your honour and pride that you have been waiting for!' The Muslims went out and met the Messenger of Allah ﷺ at the Harrah."

Ibn al-Qayyim said: "The Muslims shouted takbeer, rejoicing at his arrival. They went out to meet him, and they welcomed him, addressing him as a prophet. They surrounded him and encircled him, whilst he was calm and tranquil, and Revelation was coming down to him: *{then indeed Allah is his protector, and Gabriel and the righteous of the believers and the angels, moreover, are [his] assistants}* [at-Tahreem 66:4]."

Then the Prophet ﷺ continued until he entered Madinah, and from that day forward Yathrib became known as al-Madinah. That was a great and momentous day, on which the houses and alleys reverberated with the praise and glorification of Allah.

The Prophet ﷺ did not pass any of the houses of the Ansar but the owner of the house took hold of the reins of his mount and invited him to stay with him. But his she-camel kept walking until she reached the future site of his mosque, where she knelt down. Then she got up again, walked a little further, then came back to the first spot and knelt down again. The Prophet ﷺ stayed with his maternal uncles of Banu'n-Najjar. He said: **«Which of our relatives' houses is nearest?»** Abu Ayub said: My house, O Messenger of Allah. So the Prophet ﷺ stayed with Abu Ayub al-Ansari رضي الله عنه. Narrated by al-Bukhari.

FYI (For Your Information)

Activities

1 **Speak about the third stage of the call to Islam from the following angles:**

- The journey to Taif.

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- Al-Isra wa'l-Miraj.

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- The first and second pledges at al-Aqabah.

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- What happened in Dar an-Nadwah.

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- The Prophet's migration to Madinah.

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The Madinan period

1. The building of the Prophet's Mosque
2. Establishing the bond of brotherhood among the Muslims
3. Permission to fight

5

The Prophet

صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ

in Madinah

In this unit we will study

1. What the Prophet ﷺ did when he arrived in Madinah
2. Expeditions and campaigns
3. The death of the Prophet ﷺ

The Madinan period

Building the Prophet's Mosque

The first thing that the Messenger of Allah ﷺ did when he arrived in Madinah was to build al-Masjid an-Nabawi. He chose for it the place where his she-camel had knelt down. He purchased the land from two orphans who owned it, and he himself participated in the construction of the mosque, moving bricks and stones, whilst saying:

**«O Allah, there is no life except the life of the Hereafter,
so forgive the Ansar and the Muhajireen.»**

Establishing the bond of brotherhood among the Muslims

In addition to building the mosque, the Prophet ﷺ also did something else, which was one of the most brilliant acts in history. He established the bond of brotherhood between the Muhajireen and Ansar, on the basis that they should support and help one another, and that they would inherit from one another if one of them died, to the exclusion of the relatives of the deceased. Then when Allah عَزَّوَجَلَّ revealed the words, *{But those of [blood] relationship are more entitled [to inheritance]}* [al-Anfal 8:75], inheritance was restored to blood relatives, to the exclusion of the bond of brotherhood.

The covenant of Islamic unity

As the Messenger of Allah ﷺ established this bond of brotherhood among the believers, he also established a covenant among them whereby he managed to eliminate any lingering grudges from the time of Jahiliyyah, when they had had numerous unjust tribal conflicts in which there had been a great deal of transgression against one another. By virtue of this covenant, he was able to create an inclusive Islamic unity.

Permission to fight

Quraysh never ceased to pose a threat to the Muslims after the Hijrah; rather they continued to threaten them. The message of Quraysh to the people of Madinah was clear-cut. They said: You have provided refuge to our man, and we swear by Allah that you should fight him and drive him out, or we will march to you, all of us, and we will kill all your men of fighting age and take your women captive.

As for their message to the Muhajireen, they said: Do not be deceived by the fact that you managed to escape from us to Yathrib, for we will come to you and eradicate you, and eliminate you in your land.

In these difficult circumstances, permission to fight was sent down, as Allah عَزَّوَجَلَّ said: *{Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory}* [al-Hajj 22:39] and *{[And they are] those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong}* [al-Hajj 22:41].

Activities

1. **Speak about the most important events of the Madinan period, based on research other than what you have read here.**

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Expeditions and campaigns before Badr

There were a number of expeditions and campaigns that took place before Badr. They were:

1. **The expedition of Sayf al-Bahr,** 1 AH. This campaign was led by Hamza ibn Abd al-Muttalib رضي الله عنه.

2. **The expedition of Rabigh,** 1 AH. This expedition was led by Ubaydah ibn al-Harith ibn Abd al-Muttalib رضي الله عنه.

3. **The expedition of al-Kharrar,** 1 AH. This expedition was led by Sa'd ibn Abi Waqqas رضي الله عنه.

4. **The campaign of al-Abwa or Waddan** 2 AH. This campaign was led by the Messenger ﷺ himself. It was the first campaign that he ﷺ went on. The standard in this campaign was carried by Hamza ibn Abd al-Muttalib رضي الله عنه.

FYI (For Your Information)

5

The campaign of Buwat 2 AH. This campaign was led by the Messenger ﷺ himself.

6

The campaign of Safwan 2 AH. This campaign was led by the Messenger ﷺ himself. It is also called the first campaign of Badr.

7

The campaign of Dhu'l-Asheerah 2 AH.

This campaign was led by the Messenger ﷺ himself.

8

The expedition of Nakhlah, 2 AH. This expedition of twelve men of the Muhajireen was led by Abdullah ibn Jahsh. They killed Amr ibn al-Hadrami, who was the first enemy to be killed in Islam, and they captured Uthman ibn Abdillah ibn al-Mugheerah and al-Hakam ibn Keesan, the freed slave of Banu'l-Mugheerah. They were the first prisoners captured in Islam.

The aims of the expeditions

These expeditions and campaigns had certain aims, including the following:

1. To explore and find out about the roads surrounding Madinah and the routes that led to Makkah.
2. To form treaties with the tribes who lived near those roads.
3. To make the polytheists and Jews of Yathrib and the Bedouin of the desert see the strength of the Muslims.
4. To make Quraysh aware of the danger posed to their trade and interests.

Fighting is made obligatory

During this period, after the expedition led by Abdullah ibn Jahsh, Allah عَزَّوَجَلَّ enjoined fighting and revealed concerning it the verse: *{Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors}* [al-Baqarah 2:190].

Activities

1. **A number of campaigns and expeditions took place before Badr; list their goals:**

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2. **What do you understand from this verse:** *{Fight in the way of Allah those who fight you but do not transgress. Indeed. Allah does not like transgressors}* [al-Baqarah 2:190]?

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Major campaigns of the Prophet ﷺ and the treaty of al-Hudaybiyyah

- **2 AH** — The Battle of Badr
- **3 AH** — The Battle of Uhud
- **5 AH** — The Battle of al-Khandaq (al-Ahzab)
- **6 AH** — The treaty of al-Hudaybiyyah – Bay'at ar-Ridwan
- **7 AH** — The campaign of Khaybar
- **8 AH** — The campaign of Mu'tah
- **8 AH** — The Conquest of Makkah
- **8 AH** — The campaign of Hunayn
- **9 AH** — The campaign of Tabuk (or: the campaign of hardship)

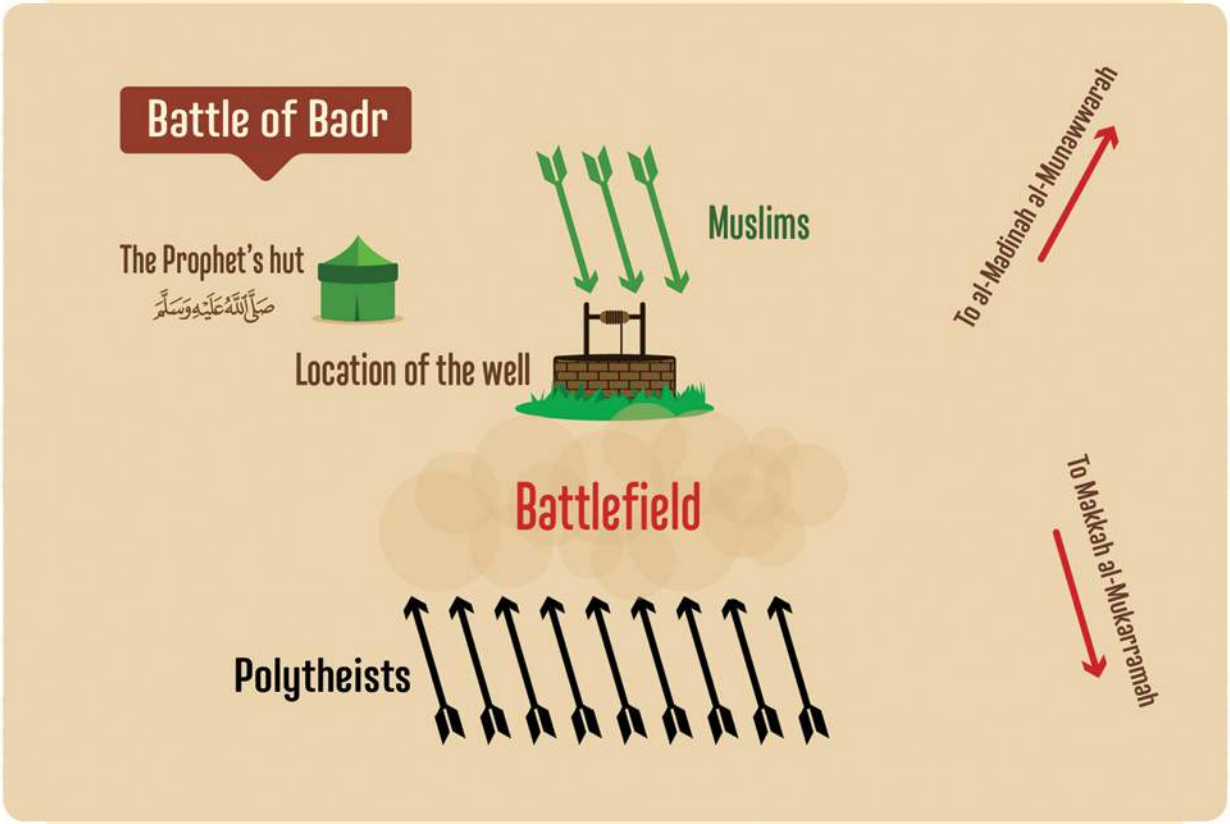
Mediterranean Sea
Jerusalem
Mu'tah 8 AH
Mu'tah
North
Byzantine Empire
Tabuk 9 AH
Tabuk
Egypt
Khaybar 7 AH
Khaybar
Al-Ahzab 5 AH
Uhud
Uhud 3 AH
Al-Khandaq
Al-Madinah al-Munawwarah
Badr
Badr 2 AH
al-Hudaybiyyah 6 AH
Al-Hudaybiyyah
Conquest of Makkah 8 AH
Makkah
at-Taif
Hunayn 8 AH
Hunayn
Red Sea
Military Campaigns of the Prophet ﷺ
Yemen

The Battle of Badr

Ramadan, 2 AH

The causes of the battle

The Messenger of Allah ﷺ heard that a caravan of Quraysh was on its way back from Syria to Makkah, led by Abu Sufyan ibn Harb, with no more than forty men. The Messenger ﷺ wanted to attack the caravan and capture it in response to what the polytheists had done when the Muslims migrated to Madinah. He said to his Companions: **«This is the caravan of Quraysh, carrying their wealth; go out and capture it.»**



Events

That happened on 17th Ramadan 2 AH. The number of Muslims was three hundred and thirteen men; they had with them two horses and seventy camels. The Messenger ﷺ left Abdullah ibn Umm Maktum in charge of Madinah. When Abu Sufyan found out about the plans of the Prophet ﷺ and his Companions, he sent Damdam ibn Amr al-Ghifari to the people of Makkah to ask for reinforcements. When Damdam reached Quraysh, he yelled out to them: "O Quraysh! Your wealth that is with Abu Sufyan is about to be intercepted by Muhammad and his Companions; I do not think you will be able to save it!" The polytheists got very angry and prepared nine hundred and fifty men, with one hundred horses and seven hundred camels.

News reached the Messenger of Allah ﷺ that the caravan of Abu Sufyan had changed its route and would reach Makkah the following day or the day after. Abu Sufyan sent word to the people of Makkah, telling them that Allah had saved his caravan and that there was no longer any need for help. But Abu Jahl shouted angrily: "By Allah, we will not turn back until we reach Badr."

The Messenger of Allah ﷺ gathered his Companions and told them that Allah had revealed the words: *{[Remember, O believers], when Allah promised you one of the two groups – that it would be yours – and you wished that the unarmed one would be yours. But Allah intended to establish the truth by His words and to eliminate the disbelievers}* [al-Anfal 8:7].

Al-Miqdad ibn al-Aswad رضي الله عنه stood up and said: "Go ahead, O Messenger of Allah, with what your Lord has commanded you to do, for by Allah, we will not say to you as the Children of Israel said to Musa, *{indeed we will not enter it, ever, as long as they are within it; so go, you and your Lord, and fight. Indeed, we are remaining right here}* [al-Ma'idah 5:24]. Rather go ahead, and we are with you." It is as if that gave comfort to the Messenger of Allah ﷺ.

The polytheists reached Badr and camped on the farther side of the valley; the Muslims camped on the nearer side.

FYI (For Your Information)

The Muslims built a hut for the Messenger ﷺ on a hill, and he began to call upon Allah, saying: **«O Allah, Quraysh have come with their arrogance, rejecting Your Messenger. O Allah, grant me Your support that You promised me. O Allah, if this band [of Muslims] is destroyed today, You will never be worshipped on earth.»** His rida fell from his shoulders, and Abu Bakr رضي الله عنه said: O Messenger of Allah, indeed Allah will fulfil what He promised you.

The Muslims filled in the well – after they captured it and had drunk from it – so that the polytheists would not be able to drink from it.

Before the battle began, three of the strongest of Quraysh – namely Utbah ibn Rabeeah, his brother Shaybah, and his son al-Walid came forward and demanded that some of the Muslims come out to engage in single combat. Three of the Ansar stepped forward, but the strong men of Quraysh yelled: O Muhammad, send out to us our peers from among our own people, our cousins! So the Messenger ﷺ sent out Ubaydah ibn al-Harith, Hamza ibn Abd al-Muttalib, and Ali ibn Abi Talib.

Hamza fought Shaybah and killed him; Ali fought al-Walid and killed him; Ubaydah fought Utbah and each of them wounded the other. Then Hamza and Ali attacked Utbah and killed him.

The battle raged, and Allah supported the Muslims with angels who fought alongside them. Allah عز وجل says: *{Yes, if you remain patient and conscious of Allah and the enemy come upon you [attacking] in rage, your Lord will reinforce you with five thousand angels having marks [of distinction]}* [Aal Imran 3:125].

The battle ended in victory for the Muslims and defeat for the polytheists. Seventy of the polytheists were killed, and seventy others were taken captive.

As for the martyrs among the Muslims, fourteen of them were martyred.

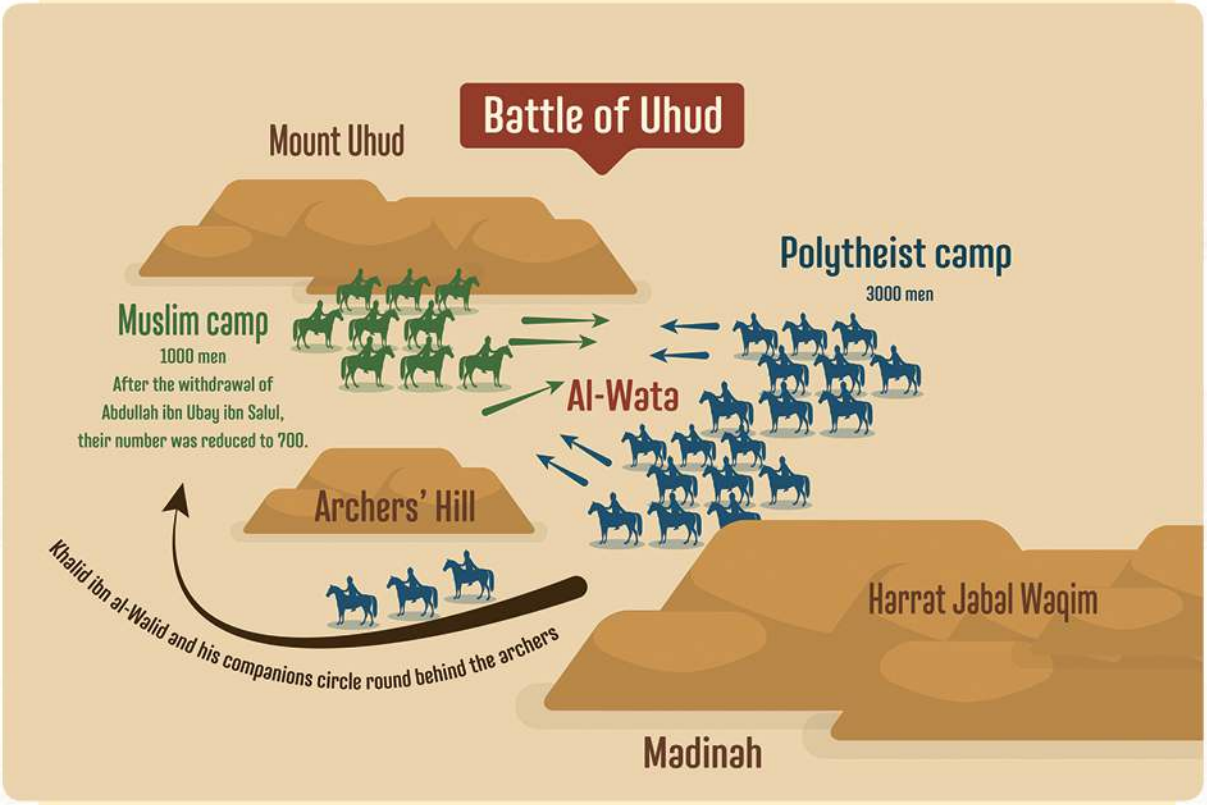
The Muslims threw the bodies of the polytheists into the dry well. As for the captives, the Messenger ﷺ accepted four thousand dirhams as ransom for each prisoner, following the advice of Abu Bakr. Those who could not afford the ransom were each told to teach ten Muslim children to read and write [as a ransom].

The Battle of Uhud

3 AH

The cause of the battle

Quraysh felt the bitterness of defeat in their battle with the Muslims at Badr, and they wanted to take revenge for that defeat. Therefore they prepared to meet the Muslims in battle again, for a victory to wipe away the dust of defeat.



Events

Safwan ibn Umayyah, Ikrimah ibn Abi Jahl and Abdullah ibn Rabeeah went to Abu Sufyan, asking him for the wealth of the caravan that had escaped in order to prepare the army. The profit of that caravan was approximately fifty thousand dinars. Abu Sufyan agreed to fight the Muslims, and they sent out people to incite the tribes and mobilize men to fight.

Three thousand fighters gathered with Quraysh.

The army set out and got as far as Dhu'l-Hulayfah, near Uhud.

The Messenger of Allah ﷺ heard that the polytheists were advancing towards Madinah, so he consulted his Companions. The elders said: "We will fight them here." But the younger men said: "Let us go out to meet them." The Prophet ﷺ followed the suggestion of the younger men.

The Prophet ﷺ put on his armour and went out to meet the polytheists. One thousand men went out from Madinah, but the hypocrite Abdullah ibn Ubay ibn Salul withdrew with one third of the army, saying: "We do not know why we should kill ourselves."

The Muslims camped at Mount Uhud, and the Messenger ﷺ drew up a detailed battle plan. He stationed fifty men on the hill, and ordered them not to move, regardless of whether they saw the Muslims winning or losing.

The battle began, and Hamza ibn Abd al-Muttalib fought heroically. But Jubayr ibn Mut'im had promised his slave Wahshi that he would set him free if he killed Hamza, so he killed him.

The archers atop the hill saw the polytheists fleeing, and some of them said: We have no need to stay here. They forgot the instructions that the Messenger ﷺ had given them. Their commander reminded them of those instructions, but they did not pay heed to what he said, and they rushed to collect the booty.

Khalid ibn al-Walid noticed that the archers had come down from the hill, so he set out with some of the polytheists, circled around the hill, and launched a surprise attack on the Muslims from the rear. The Muslims panicked and began to flee, and the banner of the polytheists was raised once more. When the polytheist army saw it, they resumed their attack.

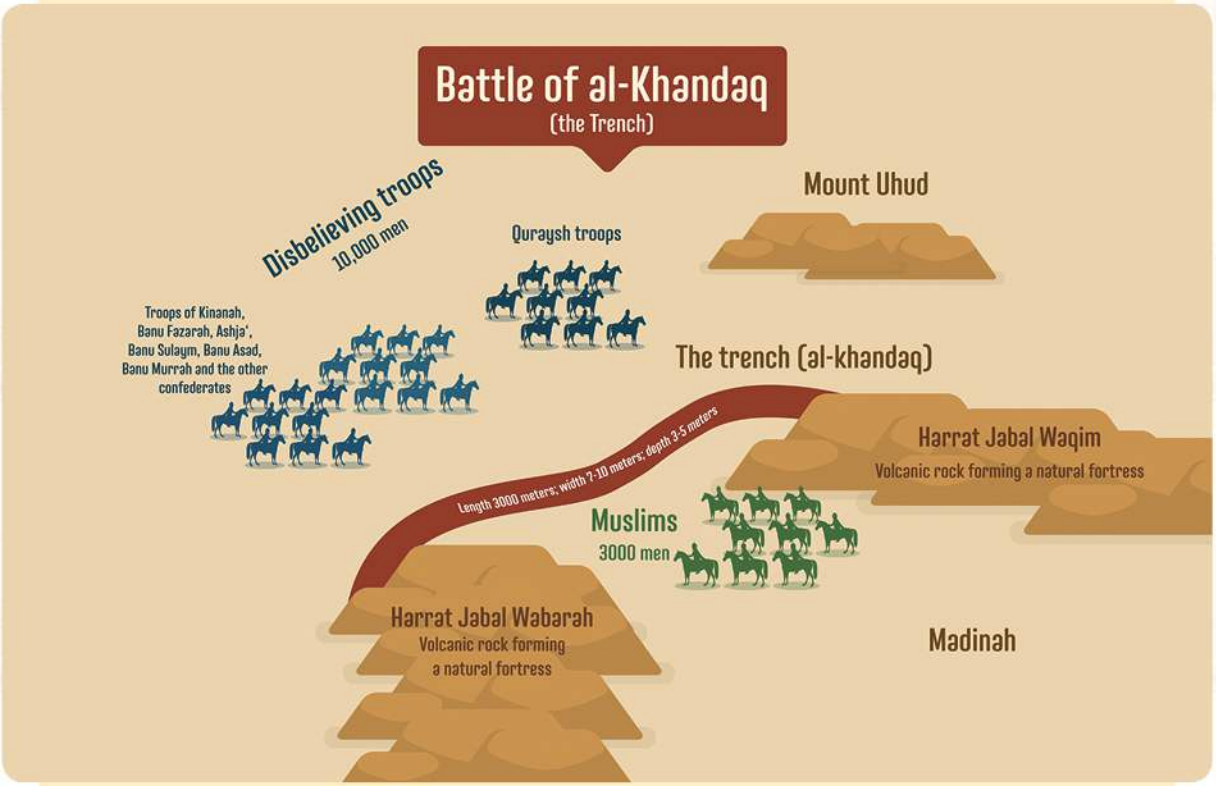
The Messenger ﷺ called out to his Companions, and thirty of his Companions rallied around the Messenger of Allah ﷺ. He rallied his army and organized them, and wanted to pursue the polytheists in order to turn their victory into a defeat, but as they kept getting further and further away, he left them and returned to Madinah.

The battle of al-Khandaq (the Trench) or al-Ahzab (the Confederates)

5 AH

The Jews of Banu'n-Nadeer decided to take revenge on the Prophet ﷺ and his Companions who had expelled them from their land in Madinah. They focused their efforts on building up a strong front to stand up to the Messenger ﷺ and his Companions.

The leaders of Banu'n-Nadeer went to Quraysh to call on them to fight the Muslims, and succeeded in reaching a deal with them. But Banu'n-Nadeer did not stop with that deal; rather they also went to Banu Ghatafan and urged them to join them and Quraysh; they tempted them by offering to give them that year's date crop of Khaybar if they succeeded and attained victory.



Thus an army of ten thousand fighters, led by Abu Sufyan, set out in 5 AH, in the month of Shawwal.

Salman al-Farisi suggested to the Prophet ﷺ that he should dig a trench (khandaq) on the outskirts of Madinah. The Messenger ﷺ and his Companions رضي الله عنهم liked this idea, and acted upon it.

The Prophet ﷺ found a big rock that formed an obstacle to Salman al-Farisi, as it broke several iron pickaxes. The Prophet ﷺ approached it and said **«Bismillah (in the name of Allah).»** He struck it and it cracked, and a flash of light came out of it. He said: **«Allahu akbar, the palaces of Syria, by the Lord of the Kaaba.»** Then he struck it again, and another flash of light came out of it. He said: **«Allahu akbar, the palaces of Persia, by the Lord of the Kaaba.»**

The polytheists could find no way to enter Madinah because of the trench, but Huyay ibn Akhtab managed to sneak in to meet Banu Qurayzah, and he convinced them to break the treaty they had with the Muslims.

Ikrimah ibn Abi Jahl and a number of the polytheists also managed to sneak into Madinah, but Ali was lying in wait for them. Some of them were killed and the rest fled; among those who fled was Ikrimah.

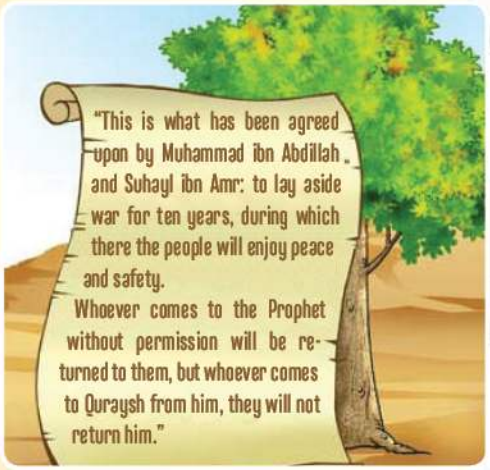
Finally, the help of Allah came to the believers. The bonds between the factions of the polytheist army disintegrated, and trust between the tribes evaporated. Allah sent a strong wind which overturned their tents, blew away their food supplies and put out their fires. Thus fear was struck into the hearts of the polytheists, and they fled to Makkah.

The battle of al-Ahzab (al- Khandaq) was not a field battle or an actual theatre of war; rather it was a battle of nerves and a test of wills. Allah عز وجل revealed the words:

{Among the believers are men true to what they promised Allah. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration. That Allah may reward the truthful for their truth and punish the hypocrites if He wills, or accept their repentance. Indeed, Allah is ever Forgiving and Merciful. And Allah repelled those who disbelieved, in their rage, not having obtained any good. And sufficient was Allah for the believers in battle, and ever is Allah Powerful and Exalted in Might. And He brought down those who supported them among the People of the Scripture from their fortresses and cast terror into their hearts [so that] a party you killed, and you took captive a party.} [al-Ahzab 33:23-25].

The treaty of al-Hudaybiyyah

Dhu'l-Qadah 6 AH



The treaty of al-Hudaybiyyah was the covenant and agreement that was drawn up between the Muslims and Quraysh in Dhu'l-Qadah 6 AH, near a place called al-Hudaybiyyah, which is very close to Makkah. In that year, the Messenger of Allah ﷺ saw himself and his Companions in a dream entering al-Masjid al-Haram and circumambulating the Kaaba. The Messenger of Allah ﷺ told his Companions about that, and they rejoiced greatly.

The Prophet ﷺ set out, accompanied by his wife Umm Salamah رضي الله عنها and fourteen hundred Muslims, heading towards Makkah to do their first umrah since the Hijrah. They carried weapons with them, expecting trouble from Quraysh.

When the Prophet ﷺ reached Dhu'l-Hulayfah, he and those who were with him entered ihram. The Prophet ﷺ sent Busr ibn Sufyan to Makkah to bring him news of Quraysh and their reaction.

When the Muslims reached Usfan (a place between Makkah and Madinah), Busr came to them with the news that Quraysh were preparing to bar their way and prevent the Muslims from entering Makkah.

The Prophet ﷺ consulted his Companions, and Abu Bakr رضي الله عنه suggested that they should head towards Makkah to do umrah and circumambulate the Kaaba, saying: "Whoever bars our way, we will fight him." The Prophet ﷺ said: **«Proceed in the name of Allah.»**

The Prophet ﷺ and his Companions continued towards Makkah. He ﷺ said: **«By the One in Whose hand is my soul, they will not ask me for a deal in which they show respect for the sacred ordinances of Allah but we will agree to it.»**

When the Messenger ﷺ halted in al-Hudaybiyyah, he sent Uthman رضي الله عنه to negotiate with Quraysh, saying to him: **«Tell them that we have not come to fight; rather we have come to do umrah – and call them to Islam.»**

Uthman رضي الله عنه set out and passed by some people of Quraysh, who said: "Where are you going?" He said: "The Messenger of Allah ﷺ has sent me to call you to Allah and to Islam, and to tell you that he has not come to fight; rather we have come to do umrah".

FYI (For Your Information)

Bay'at ar-Ridwan

Quraysh detained Uthman رَضِيَ اللَّهُ عَنْهُ and his return to the Muslims was delayed. The Messenger ﷺ was worried about him, especially after a rumour spread that he had been killed. The Messenger ﷺ called on the Muslims to swear allegiance to him (bay'ah) and they hastened to him and swore allegiance to him beneath the tree, pledging not to flee. This was Bay'at ar-Ridwan, concerning which Allah عَزَّ وَجَلَّ revealed the words: *{Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree, and He knew what was in their hearts, so He sent down tranquillity upon them and rewarded them with an imminent conquest}* [al-Fath 48:18].

Quraysh sent Urwah ibn Mas'ud to negotiate with the Messenger ﷺ, then they sent Suhayl ibn Amr to draw up the peace treaty. When the Prophet ﷺ saw him, he said: **«The matter has been made easy [sahula] for you. The people want to make a peace deal, for they have sent this man.»** Suhayl spoke at length, then they agreed on the terms of the treaty.

The negotiations led to an agreement known to historians and biographers as a peace treaty (sulh), the terms of which were as follows:

There would be a truce between the two sides for a period of ten years.

The Muslims would go back to Madinah that year, and would not do umrah until the following year.

Muhammad ﷺ would send back anyone from Quraysh who came to him as a Muslim without his family's knowledge, but Quraysh would not send back anyone who came to them as an apostate [from Islam].

Anyone who wanted to enter into the deal on the side of Quraysh could do so, and anyone who wanted to enter into the deal on the side of Muhammad ﷺ, who was not of Quraysh, could do so.

The Messenger ﷺ agreed to the terms of the deal, which seemed to some to be unfair and humiliating to the Muslims. Among those who felt that way was Umar رضي الله عنه, who said to the Prophet ﷺ: "Are we not following the truth and are our enemies not following falsehood?" He ﷺ said: **«Indeed.»** He said: "Then why should we accept humiliating terms in matters of our religion? How can we go back before Allah judges between us and them?" He said: **«O son of al-Khattab, indeed I am the Messenger of Allah, and Allah will never forsake me.»**

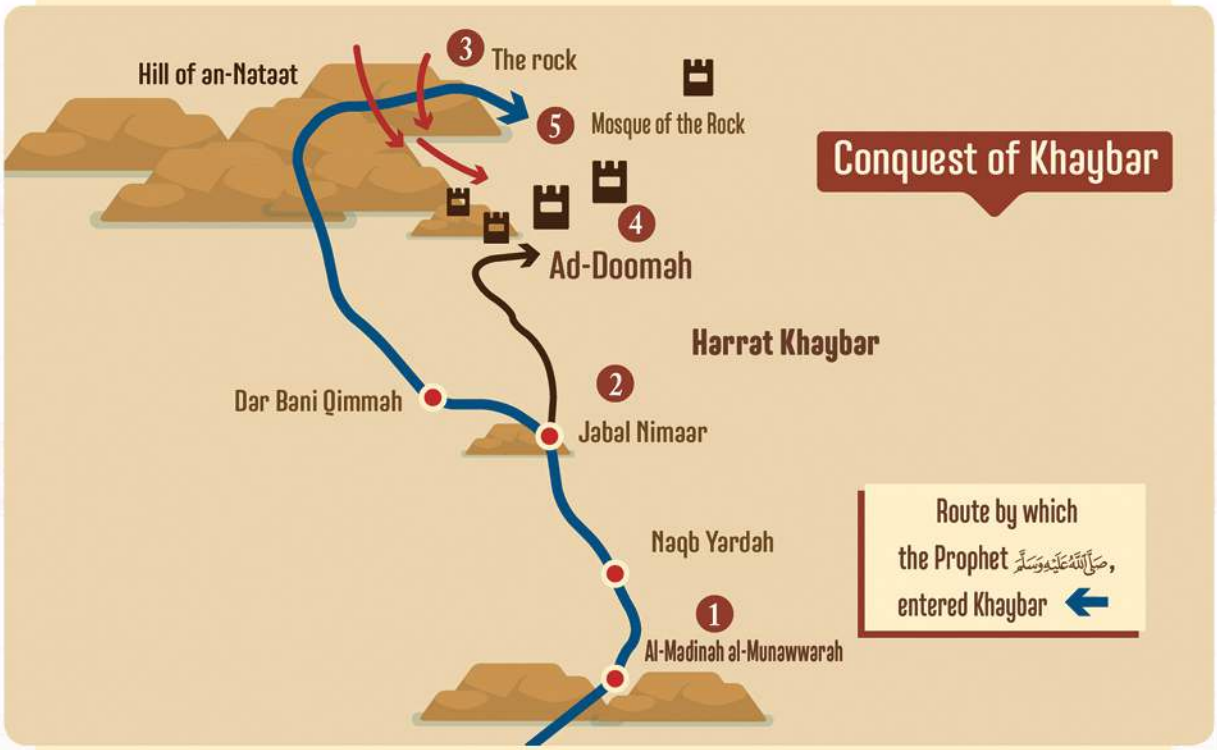
But when the Muslims realized that this was the command of Allah, they had no choice but to submit. The Muslims returned to Madinah after slaughtering the sacrificial animals and exiting ihram of umrah, and after having spent twenty days in al-Hudaybiyyah.

The campaign of Khaybar

7 AH

When the Messenger of Allah ﷺ returned after reaching the peace deal at al-Hudaybiyyah, with all the events surrounding it, he hardly rested for a month in Madinah before he issued orders to go out to Khaybar. The Jews of Khaybar were hostile towards the Muslims, and had striven hard to bring together the Confederates (al-ahzab) at the battle of al-Khandaq to fight the Muslims.

The Messenger of Allah ﷺ set out at the beginning of 7 AH, leading an army of sixteen hundred men. Khaybar was heavily fortified, with eight separate fortresses. The Jews of Khaybar were among the strongest and most numerous Jewish groups, and the most heavily armed.



The two sides met in battle and fought fiercely, then the Jews lost hope and asked the Prophet ﷺ for a peace deal in return for sparing their lives. The Messenger ﷺ agreed to that, and their land was won for Allah, for His Messenger and for the Muslims. Thus the Muslims gained control of Khaybar.

Among the booty that the Muslims captured were several pages of the Torah. The Jews asked for them to be returned, and the Muslims returned them to them. The Messenger ﷺ did not do as the Romans had done when they conquered Jerusalem and burned the books of the Christians that were there, trampling them underfoot, and they did not do as the Tatars did when they burned the books in Baghdad and elsewhere.

Umrat al-Qada (The compensatory umrah)

Dhu'l-Qadah 7 AH

Umrat al-Qada (the compensatory umrah) took place in Dhu'l-Qadah 7 AH, a few months after the Prophet ﷺ returned from Khaybar. The Prophet ﷺ set out for Makkah – in accordance with the terms agreed with Quraysh at al-Hudaybiyyah – and the number of Muslims who performed this umrah alongside him was two thousand men, in addition to women and children.

The Muslims circumambulated the Kaaba and made a show of strength and resilience that astounded Quraysh.

Concerning this umrah, Allah عَزَّوَجَلَّ revealed the words: *{Certainly has Allah showed to His Messenger the vision in truth. You will surely enter al-Masjid al-Haram, if Allah wills, in safety, with your heads shaved and [hair] shortened, not fearing [anyone]. He knew what you did not know and has arranged before that a conquest near [at hand]}* [al-Fath 48:27].

This umrah is also called umrat al-qisaas (lit umrah of retaliation), because Quraysh barred the Messenger of Allah ﷺ in Dhu'l-Qadah 6 AH, but he "retaliated" by entering Makkah in Dhu'l-Qadah 7 AH.

The campaign of Mu'tah

Jumada al-Oula 8 AH

In Jumaada al-Oula 8 AH, the Messenger of Allah ﷺ prepared an army to take revenge on those who had killed al-Harith ibn Umayr, whom the Messenger of Allah ﷺ had sent to the ruler of Busra to call him to Islam.

He appointed in charge of the army Zayd ibn Harithah رَضِيَ اللَّهُ عَنْهُ and said: **«If Zayd is killed, then Ja'far ibn Abi Talib [is to assume command]. If Ja'far is killed, then Abdullah ibn Rawahah [is to assume command].»**

The army, of whom there were three thousand of the Muhajireen and Ansar, set out. The Messenger ﷺ had instructed them not to kill any woman or child, or feeble old man, not to cut down trees and not to destroy buildings.

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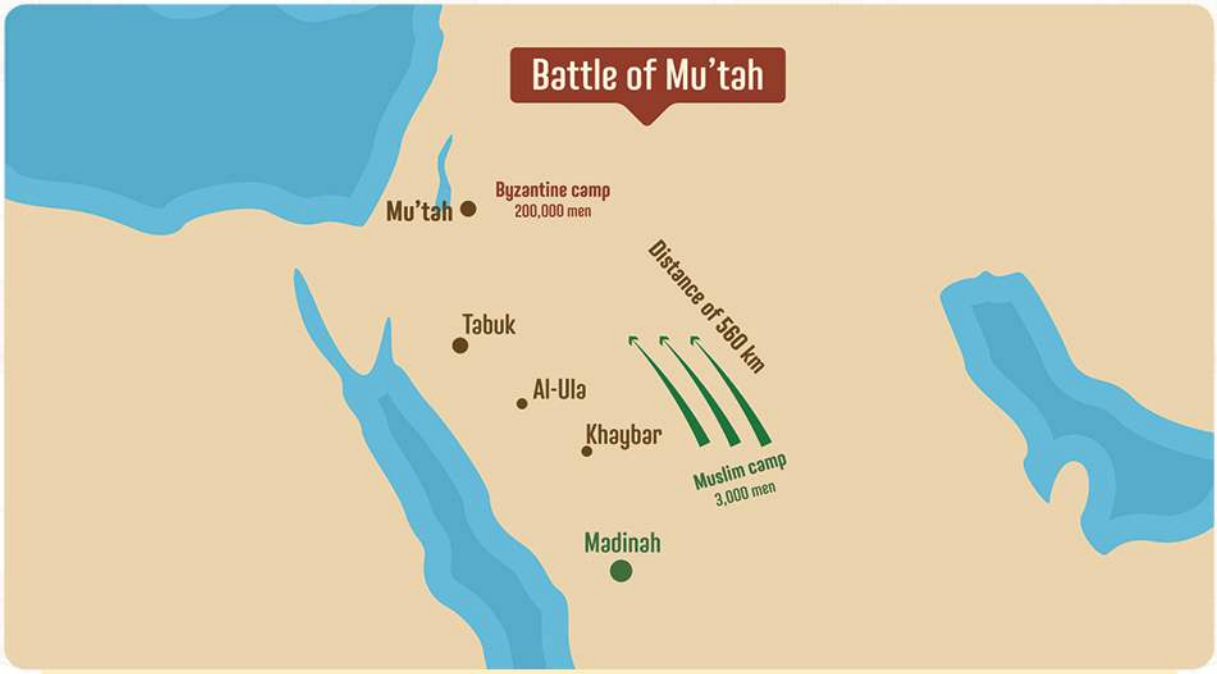

The army reached a place called Ma'an, in Greater Syria.

Heraclius had assembled two hundred thousand fighters to fight the Muslims.

The two armies, who were unequal in numbers and equipment, met in battle; the Muslims fought heroically and stood firm before the huge army. Zayd ibn Harithah, the standardbearer, fought until he was martyred. Then Ja'far ibn Abi Talib took up the standard in his right hand, but it was cut off, then he picked it up in his left hand, and it was cut off. Then he held the standard with the stumps of his arms until one of the Romans struck him and he was martyred. Thus he became known as Dhu'l-Janahayn (He of the Two Wings) because Allah replaced his arms with two wings with which he flies in Paradise wherever he wishes.

Then Abdullah ibn Rawahah took up the standard and fought until he was martyred.

Then Khalid ibn al-Walid took up the standard and, using his military acumen, beat a tactical retreat and thus saved the army from imminent total defeat. Khalid took advantage of nightfall to reorganize the army, putting the right flank on the left, the left flank on the right, the vanguard in the rear and the rearguard in the front.

When morning came, the Romans could not see the banners that they were used to seeing, and they heard the sound of marching feet and clanking armour, so they thought that reinforcements had come to the Muslims. They panicked, and Khalid kept leading manoeuvres against them. The Muslims continued to fight them for several days as they were retreating, until the Romans grew afraid that they were being lured into the desert, so the fighting stopped.

Thus the imminent defeat of the Muslim army was turned into a victory by the grace of Allah عَزَّوَجَلَّ.

Activities

1. Speak about the battle of Badr from the following angles: date, reason, events and consequences.

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2. What was the main reason for the defeat at the Battle of Uhud?

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3. Speak in detail about the treaty of al-Hudaybiyyah. What were the most significant conditions that were agreed upon?

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4. Give a summary of the campaigns of Khaybar and Mu'tah, based on your understanding of what you have read above.

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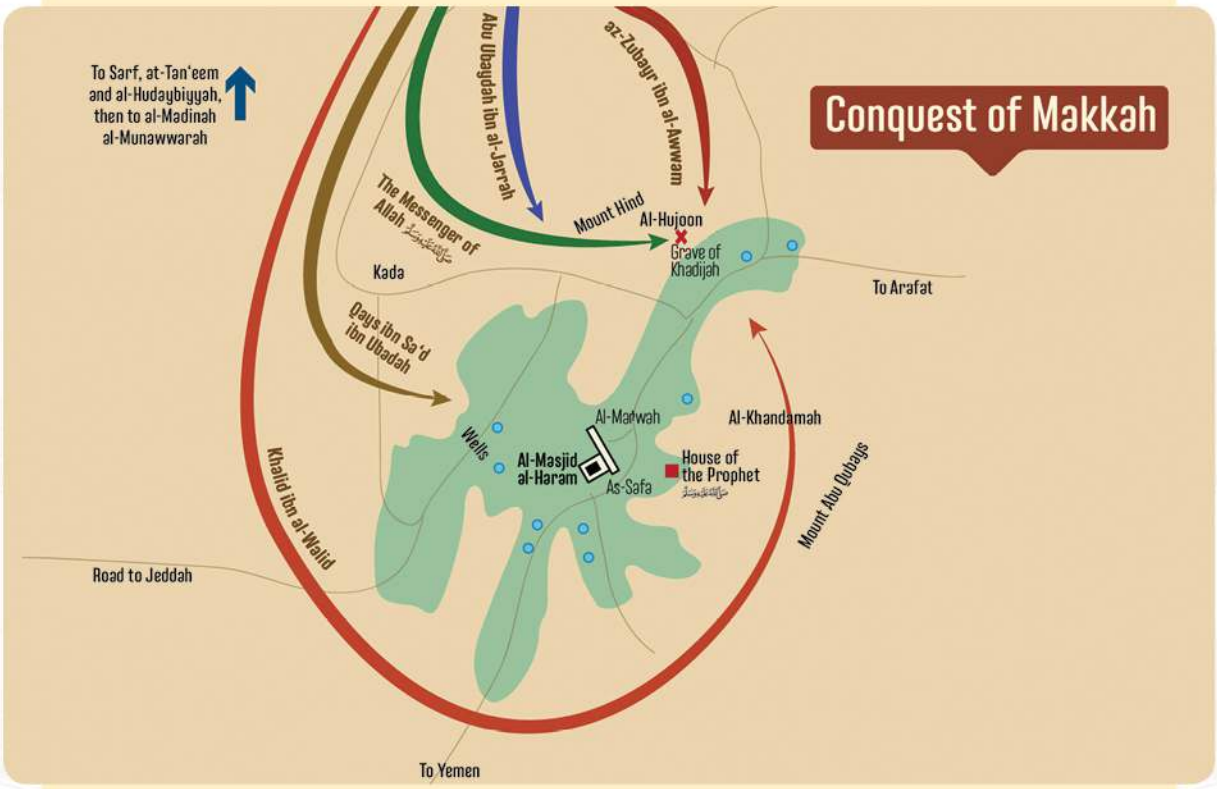
The conquest of Makkah

Ramadan 8 AH

After the treaty of al-Hudaybiyyah, the tribe of Banu Bakr joined the alliance with Quraysh, and the tribe of Khuza'ah joined the alliance with the Muslims.

There was a feud between Banu Bakr and Khuza'ah that had begun during the Jahiliyyah, and one day the tribe of Khuza'ah was attacked by Banu Bakr, the allies of Quraysh, who killed approximately twenty of their men.

Khuza'ah entered the Haram zone to protect themselves, but Banu Bakr pursued them and killed some of them within the Haram zone.



Amr ibn Salim al-Khuza'i came to the Messenger ﷺ to tell him about the transgression committed against them by Banu Bakr, saying in verse to the Messenger ﷺ:

O Lord, I come to remind Muhammad
Of the old alliance between our father and his father
You are sons for whom we provided the mother,
Then we made peace and have not changed our minds
Help us now, may Allah guide you,
And call Allah's servants to our aid

The Messenger of Allah ﷺ began to prepare an army to go out to Makkah, and large numbers from different tribes came.

The Muslim army set out for Makkah, under the command of the Messenger of Allah ﷺ, half way through Ramadan 8 AH. The army consisted of approximately ten thousand fighters.

They reached Marr az-Zahran, where the Prophet ﷺ met Abu Sufyan; he called him to Islam, and he became Muslim.

Al-Abbas رضي الله عنه said: "Abu Sufyan loves to be prominent, so grant him something."

The Messenger ﷺ said: **«Whoever enters the house of Abu Sufyan will be safe. Whoever enters the mosque will be safe. Whoever enters his house and closes his door will be safe.»**

Then Abu Sufyan returned quickly to Makkah, and called out at the top of his voice: "O Quraysh, Muhammad has come to you with a force that you cannot resist. Whoever enters my house will be safe. Whoever enters his house and closes his door will be safe. Whoever enters the mosque will be safe." The people rushed to their homes and to the mosque, and closed their doors, peering out through the cracks and holes at the Muslim army. The Muslim army entered Makkah in the morning of Friday 20th Ramadan 8 AH.

The Messenger of Allah ﷺ entered Makkah from its upper part, reciting the verse: *{Indeed, We have given you, [O Muhammad], a clear conquest}* [al-Fath 48:1].

Makkah surrendered, and the Muslims began to call out throughout Makkah, their voices rising into the sky: "Allahu akbar, Allahu akbar!"

The Messenger of Allah ﷺ headed towards the Haram, where he issued orders to smash the idols that had been set up around the Kaaba, pointing to them and proclaiming: *{And say, "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart"}* [al-Isra 17:81].

After the Kaaba had been cleansed of idols, the Prophet ﷺ ordered Bilal to give the call to prayer (adhan) from its roof.

Amr ibn al-As رَضِيَ اللَّهُ عَنْهُ destroys the idol of Suwa

Amr ibn al-As رَضِيَ اللَّهُ عَنْهُ was sent during the month of Ramadan to Suwa which belonged to the tribe of Hudhayl. He said: "I went to it, and its custodian was beside it." He said: "What do you want?" I said: "I want to destroy it." He said: "You will never be able to do that." I said: "Why?" He said: "You will be prevented." I said: "Until now you are still persisting in falsehood?! Woe to you; can it hear or see?!"

I came close to it and broke it, and I said to the custodian: "What do you think now?" He said: "I submit to Allah عَزَّ وَجَلَّ."

Sa'd ibn Zayd is sent to destroy Manat

Then Sa'd ibn Zayd al-Ansari was sent to Manat during the month of Ramadan. He set out with twenty horsemen, and when he reached it he found its custodian beside it. He said: "What do you want?" He said: "To destroy it." He said: "Go ahead." Sa'd turned and walked towards it, and a naked black woman came out, with her hair in disarray, uttering cries of lamentation and beating her chest. The custodian said to her: "Manat, deal with some of those who oppose you!" Sa'd رَضِيَ اللَّهُ عَنْهُ struck her and killed her, then he turned to the idol and destroyed it.

Thus the banner of Islam was raised in Makkah and its environs, and from then on the people were blessed with belief in the oneness of Allah.

Activities

1. **Describe the events of the conquest of Makkah; what were its most important outcomes and how were the symbols of shirk erased?**

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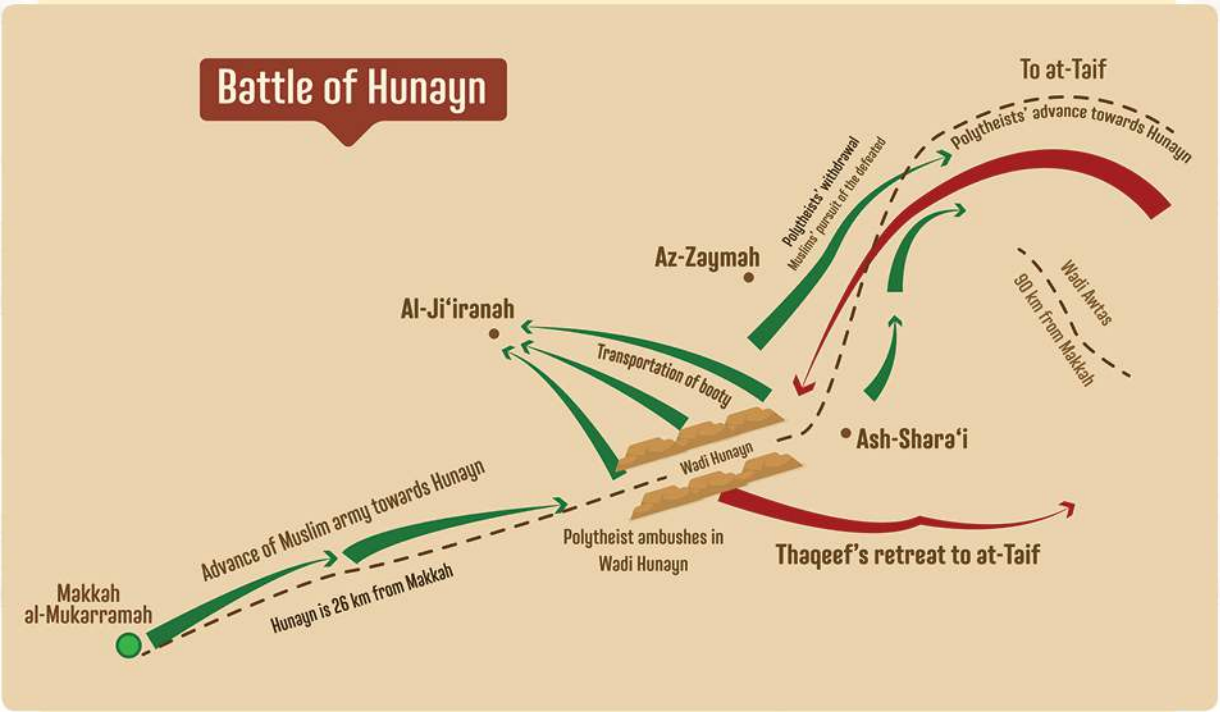
The battle of Hunayn

Shawwal 8 AH



After the Muslims conquered Makkah, the tribes who neighboured Quraysh were alarmed at the Muslim victory over Quraysh.

Hawazin and Thaqeef began to worry that the next strike would fall upon them, so they said: "We should attack Muhammad before he attacks us." These two tribes sought the help of other neighbouring tribes.

They decided that Malik ibn Awf, the chief of Banu Hawazin, should be in command of the army raised by these tribes to fight the Muslims.

He ordered his men to bring their women, children, livestock and wealth with them, and station them behind the army, so that the men would fight to the death in defence of their wealth, children and women.

When the Messenger ﷺ heard about that, he set out towards them with his Companions, in Shawwal 8 AH.

The number of Muslims was twelve thousand fighters.

The number of disbelievers was twenty thousand.

The Muslims looked at their own huge army and felt proud of their great numbers; they said: "We will never be defeated because of lack of numbers."

News reached the enemy that the Muslims had set out towards them, so they set up an ambush for the Muslims at the entrance to Wadi Awtas, near Taif.

The Messenger ﷺ came with his Companions and halted in the wadi. It was just before dawn and darkness still covered Wadi Hunayn.

The Muslims were caught unaware by a shower of arrows raining down on them from all directions. They panicked and broke ranks, and many of them fled.

When the Messenger ﷺ saw the imminent defeat of the Muslims, he called out to them:

«I am the Prophet and no lie; I am the son of Abd al-Muttalib.»

None of the disbelievers was able to charge out to him, even though he was the one who was sought ﷺ.

The Messenger ﷺ ordered al-Abbas to call out to the people: "O Ansar! O Muhajireen! O people who swore allegiance under the tree!" And they responded: "Here we are, O Messenger of Allah, here we are."

The Muslim army regrouped and the fighting grew intense; the Messenger ﷺ directed the battle.

It was only a short while before the polytheists were defeated and they turned and fled, leaving behind their women, their wealth and their children.

In Sahih Muslim it says: Then the Messenger of Allah ﷺ picked up some pebbles and threw them at the faces of the enemy, then he said: **«They are defeated, by the Lord of Muhammad.»** Al-Abbas رضي الله عنه said: "No sooner did he throw the pebbles at them but I saw them losing strength; their swords and their resolve grew weak, and humiliation overcame them."

Hunayn was a lesson for the Muslims in which they learned that victory does not come from large numbers of men and arms.

Activities

1 **Speak about the battle of Hunayn from the following angles:**

- Its date.

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- Its events.

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- Its most important outcomes.

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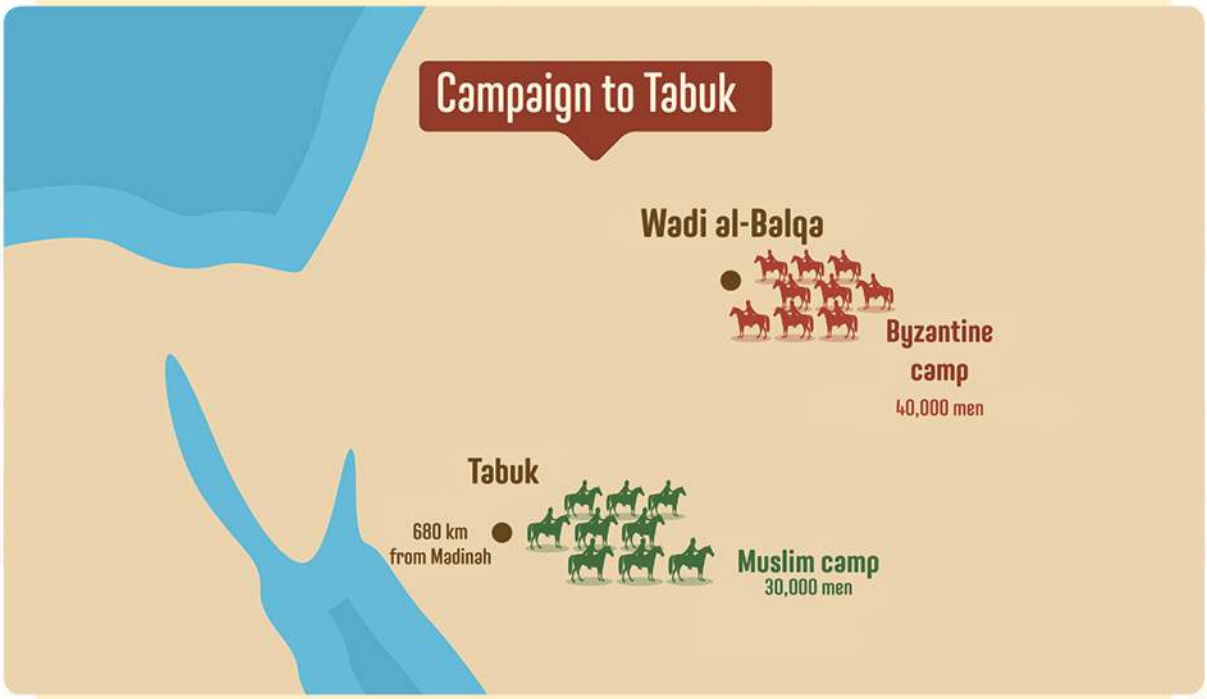
The campaign of Tabuk (or: the campaign of hardship)

Rajab 9 AH



After the conquest of Makkah, and after all of Hijaz became Muslim, the Arabs who were subordinate to Byzantium in Syria began to fear the strength of Islam. The Byzantines decided to attack the Muslims, so they prepared a great army and camped in the south of Greater Syria.

News of that reached the Messenger ﷺ, so he called for the preparation of a strong army to repel the Byzantine attack.

He urged the rich to spend generously from their wealth, and Uthman ibn Affan رضي الله عنه donated ten thousand dinars, nine hundred camels and one hundred horses.

Abu Bakr as-Siddeeq رضي الله عنه donated all of his wealth.

Abd ar-Rahman ibn Awf donated forty thousand dinars, and the women donated their gold jewellery and adornments.

The Muslim army headed towards Tabuk in Rajab 9 AH, under the command of the Messenger ﷺ. Their number was approximately thirty thousand.

The Prophet ﷺ and his army camped in Thaniyat al-Wada. The Muslims were suffering from a shortage of water and provisions, to the extent that they were forced to slaughter their camels, take out the contents of their stomachs and squeeze it in order to drink from it. Hence this campaign was also known as the campaign of hardship.

The Muslims spent around twenty days in Tabuk, but they did not find any of the Byzantines there, because they had returned from whence they came when they found out about the approach of the Muslim army, who preferred death to life.

Then the Prophet ﷺ took the Muslims back to Madinah.

The period in which the people entered the religion of Allah in crowds

8-11 AH

Makkah was conquered and Quraysh submitted to the Messenger of Allah ﷺ. The Arabs realized that they were unable to fight the Messenger of Allah ﷺ and they could not afford to remain hostile towards him, so they entered the religion of Allah in crowds, especially after the battle of Hunayn which came straight after the conquest of Makkah.

Activities

1 **Speak about the campaign of Tabuk from the following angles:**

- Its date.

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- Its events.

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- Its most important outcomes.

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The year of delegations

9 AH

The ninth year AH is called the year of delegations, because delegations from the Arab tribes started to come to Madinah, to declare their Islam and swear allegiance to the Messenger ﷺ. The books of Seerah state that the number of delegations was sixty, among whom al-Bukhari mentioned the delegations of the tribes of Tamim, Abd al-Qays and Banu Hanifah; the delegation of Najran who did not become Muslim but agreed to pay the jizyah; and the delegations of the Ash'aris, the people of Yemen, Daws, Tay, Adiy ibn Hatim at-Ta'i, and others.

Abu Bakr leads the people in Hajj

9 AH

The Messenger ﷺ did not do Hajj in the year of the conquest of Makkah; rather he did umrah only. He appointed Abu Bakr رضي الله عنه to lead the Hajj, so Abu Bakr set out for Makkah in Dhu'l-Hijjah, leading three hundred of the Sahabah who had twenty sacrificial camels with them. Surat Bara'ah (at-Tawbah) was revealed on the Day of Sacrifice, so the Prophet ﷺ sent Ali رضي الله عنه with a message for the people, as follows:.

«No one will enter Paradise except a believing soul. No one should circumambulate the Kaaba naked and no polytheist should do Hajj after this year. Whoever has a covenant with the Messenger of Allah ﷺ, his covenant will remain valid until its term expires.»

The time had now come to draw a dividing line with the polytheists, after twenty-two years of calling, prophethood and revelation.

The Prophet's Hajj ﷺ

10 AH (The Farewell Pilgrimage)

The Prophet ﷺ set out on the Farewell Pilgrimage by day, after combing his hair and putting on perfume. He stayed overnight in Dhu'l-Hulayfah, and said: **«A messenger came to me last night from my Lord and said: 'Pray in this blessed valley, and say: Umrah together with Hajj'.»** So he entered ihram there for Hajj and umrah together (qiran).

The Prophet ﷺ entered Makkah on a Sunday morning from Kuda via the upper mountain pass, and did tawaf al-qudoom (the tawaaf of arrival). He walked rapidly in the first three circuits, and walked at a normal pace in the last four. Then he went out to as-Safa and did sa'i riding. Then he instructed those who had not brought the sacrificial animal with them to cancel their Hajj and make it umrah.

On the day of at-tarwiyah (8th Dhu'l-Hijjah), he went out to Mina, where he prayed Zuhr, Asr, Maghrib and Isha. He stayed there overnight, and prayed Fajr there.

When the sun rose, he travelled to Arafah, and his tent was set up in Namirah. He stayed there until the sun had passed the meridian, then he addressed the people and led them in praying Zuhr and Asr with one adhan and two iqamahs.

Then he went to the place of standing, where he continued to offer supplication, and repeat the words Laa ilaaha illa Allah and Allahu akbar until the sun began to set.

Then he moved on to Muzdalifah after sunset, and he stayed there overnight and prayed Fajr there.

Then he halted in al-Mash'ar al-Haram until it grew light.

Then he ﷺ set out before sunrise for Mina, where he stoned Jamrat al-Aqabah with seven pebbles.

During the three days of at-tashreeq, on each day he stoned the three Jamaraat with seven pebbles each, walking to each one on foot, starting with the one that is next to al-Khayf, then the middle one, then Jamrat al-Aqabah. He offered a lengthy supplication at the first and second ones.

He offered his sacrifice on the day he arrived in Mina, and he went to the Kaaba and circumambulated it seven times (tawaf al-ifadah). Then he went to the water providers and drank [Zamzam water]. Then he went back to Mina, and left it on the third day. He halted in al-Muhassab, and sent Aisha رضي الله عنها to do umrah from at-Taneem.

Then he gave orders to depart; he did the farewell tawaf, then he headed towards Madinah.

This pilgrimage is called the Farewell Pilgrimage because the Prophet ﷺ did not do Hajj again after that.

His umrahs ﷺ

After the Hijrah, the Prophet ﷺ did umrah four times, all of them in Dhu'l-Qadah except the umrah he did with his Hajj.

1. The umrah of al-Hudaybiyyah, which was the first of his umrahs, in 6 AH, when the polytheists prevented him from reaching the Kaaba.
2. Umrat al-Qada (the compensatory umrah) in the following year. He entered Makkah and stayed there for three days, then he left after completing his umrah.
3. His umrah that he did with his Hajj.
4. His umrah from al-Ji'iranah, when he left for Hunayn then came back to Makkah; he did umrah from al-Ji'iranah.

In as-Sahihayn it is narrated that Anas ibn Malik رضي الله عنه said: "The Messenger of Allah ﷺ did umrah four times, all of them in Dhu'l-Qadah except the umrah he did with his Hajj: umrah from al-Hudaybiyyah; umrah in the following year in Dhu'l-Qadah; umrah from al-Ji'iranah when he shared out the booty from Hunayn in al-Ji'iranah; and umrah with his Hajj."

After the return from Hajj

Preparing the army of Usamah:

The Messenger of Allah ﷺ began to prepare an army to go to Syria, two or more months after he returned from the Farewell Pilgrimage. He appointed Usamah ibn Zayd ibn Harithah in command of this army, and instructed him to head towards al-Balqa and Palestine. The people made preparations; among them were the Muhajireen and Ansar, and Abu Bakr and Umar رضي الله عنهما were with them; their number was approximately three thousand. But this campaign was delayed because the Messenger ﷺ fell sick.

Activities

1. **From what you have studied, what is the most important event that occurred in 9 AH?**
2. **How many umrahs did the Prophet ﷺ do? What was his Hajj called, and why?**
3. **What was the reason why the campaign of Usamah رضي الله عنه was delayed?**

The death of the Messenger ﷺ

12th Rabee al-Awwal 11 AH

The Messenger ﷺ fell sick approximately three months after he returned from the Farewell Pilgrimage. His sickness began when he was in the house of Maymunah رضي الله عنها.

It is soundly narrated in al-Bukhari that his sickness first began in 7 AH, following the conquest of Khaybar, after he ate a piece of poisoned mutton that was offered to him by the Jewish woman, the wife of Sallam ibn Mishkam. He ﷺ asked his wives to let him be nursed in the house of Aisha رضي الله عنها. She used to recite al-Mu'awwidhatayn and wipe over him with his own hand, for blessing (barakah).

When his sickness grew worse and prevented him from going out to lead the people in prayer, he instructed Abu Bakr to lead them in prayer. Aisha رضي الله عنها disliked the idea, lest the people see her father as a bad omen, so she said: "Abu Bakr is a gentle-hearted man; his voice is soft and he weeps a great deal when he recites the Quran." But the Prophet ﷺ insisted on that, so Abu Bakr went ahead and led the people in prayer.

This was the most significant indication that he would be the caliph after the Messenger of Allah ﷺ died, because he chose him to lead the ummah in their religious matters and in their prayers, so why would he not approve of him to lead them in their worldly affairs too?

The Prophet ﷺ came out, leaning on al-Abbas and Ali رضي الله عنهما. He led them in prayer and addressed them. In his speech he praised Abu Bakr رضي الله عنه and highlighted his virtues. He hinted that Allah had given him the choice between this world and the Hereafter, and he had chosen the Hereafter. He said: **«There is a slave [of Allah] to whom Allah gave the choice between being given whatever he wanted of the glamour and beauty of this world, or what is with Him, and he chose what is with Him.»** Abu Bakr realized that he was referring to himself, so he wept, and the people were amazed by that because they did not realize what Abu Bakr had realized.

When he was close to death, he leaned against Aisha's chest; he would dip his hand in a vessel of water and wipe his face – because of his high fever – and say: **«Laa ilaaha illa Allah; indeed there is agony in death.»**

His voice became hoarse as he was saying: **«With those upon whom You have bestowed favour.»** and **«O Allah, with those on high.»** Aisha رضي الله عنها realized that he had been given the choice, and that he had chosen those on high.

Fatima رضي الله عنها came in and said: How distressed my father is! He said to her: **«There will be no more distress for your father after this day.»** And he told her that she would be the first of his family to join him.

He passed away in the late morning, with his head in Aisha's lap, on Monday 12th Rabee al-Awwal, 11 AH.

He died in Aisha's house, leaning against her chest. The last thing he tasted in this world was her saliva on the siwak that she had chewed to soften it and given to him to brush his teeth with. This is indicative of her high status.

Abu Bakr رضي الله عنه, who had been away, came in, uncovered the face of the Prophet ﷺ and kissed him.

He went out to the people, some of whom were denying the shocking news whilst others believed it, and said:

"Whoever has been worshipping Muhammad ﷺ, Muhammed has died. Whoever among you has been worshipping Allah, Allah is Ever-Living and will never die. Allah عز وجل says: *{Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful}* [Aal Imran 3:144]." The people calmed down, and Umar رضي الله عنه sat down on the ground as his legs would no longer carry him. It was as if they had never heard that verse until that moment.

Fatima رَضِيَ اللَّهُ عَنْهَا wept for her father ﷺ, saying:

O my father, who answered the call of his Lord;

O my father, Jannat al-Firdaws is his final abode;

O my father, to Jibreel we announce the news of his death

The life of the Messenger ﷺ ended, but his message did not end. It will endure until the Day of Judgement, and his ummah will never cease to exist; goodness will remain in it until the Day they are resurrected. May Allah send blessings and peace upon His Prophet, the truthful, sincere and honest one. Praise be to Allah, Lord of the worlds.

Activities

1. **The death of the Prophet ﷺ was a major event. In the light of what you have studied, explain the following:**

   - The high status of Aisha رَضِيَ اللَّهُ عَنْهَا before Allah and His Messenger ﷺ.
   - The reaction (to his death) of Abu Bakr as-Siddeeq and Umar رَضِيَ اللَّهُ عَنْهُمَا.

The virtue of sending blessings (salawat) upon the Prophet ﷺ

Allah عَزَّوَجَلَّ says: *{Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace}* [al-Ahzab 33:56].

Muslim narrated from Abdullah ibn Amr ibn al-As رَضِيَ اللَّهُ عَنْهُمَا that he heard the Messenger of Allah ﷺ say: **«Whoever sends blessings upon me once, Allah will send blessings upon him tenfold.»**

One of the best wordings for sending blessings upon the Prophet ﷺ is that which was mentioned in the hadith narrated by al-Bukhari and Muslim from Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ: **«Allahumma salli ala Muhammadin wa ala aali Muhammadin kama salayta ala Ibrahima wa ala aali Ibrahim, wa barik ala Muhammadin wa ala aali Muhammadin kama barakta ala Ibrahima wa ala aali Ibrahim fi'l-aalamina; innaka hameedun majeed (O Allah, send prayers upon Muhammad and upon the family of Muhammad as You sent prayers upon Ibrahim and upon the family of Ibrahim, and send blessings upon Muhammad and upon the family of Muhammad, as You sent blessings upon Ibrahim and upon the family of Ibrahim among the nations, You are indeed Worthy of Praise, Full of Glory).»**

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And it is Allah from Whom we seek help.

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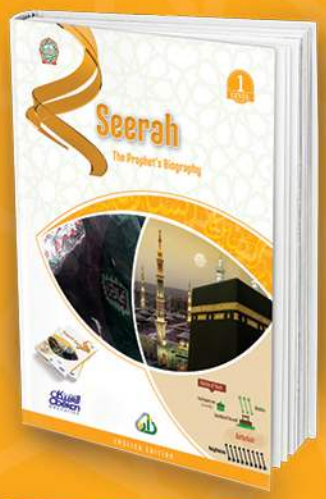
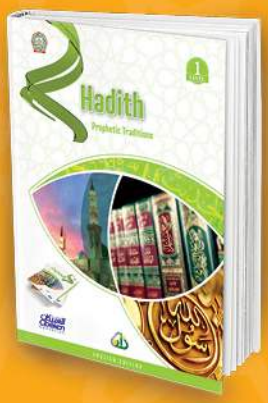
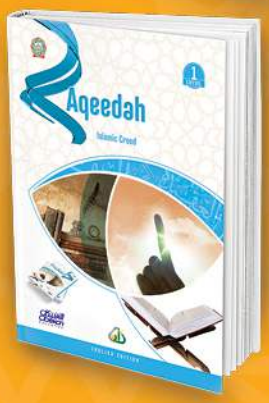
Seerah (1) The Prophet's Biography

This book contains an overview of the most important stages and events in the Prophet's life. It begins by explaining the importance and status of the seerah, then discusses his lineage, birth, upbringing and the beginning of his mission, the most important events of the Makkan period, the Hijrah, and the events of the Madinan period, including his military campaigns, his Hajj and umrahs and ending with his death. The material is presented in a brief and straightforward manner, mentioning some interesting points and lessons from the scholars in each chapter.







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